3293

A NEW AND COMPLETE

ILLUSTRATION

OF THE

OCCULT SCIENCES:

OR THE

Art of foretelling future Events and Contingencies,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the HEAVENLY BODIES.

FOUNDED ON

NATURAL PHILOSOPHY, SCRIPTURE, REASON, and the MATHEMATICS.

In which the abſtruſe Doctrine of the STARS, of MAGIC, DIVINATION, EXORCISM, and Familiarity with Spirits, vegetable, aſtral, and infernal—the Calculation of Nativities—Horary Queſtions—and the Aſtrological Preſcience of FUTURITY—are clearly demonſtrated and proved; and the Ability of doing it made eaſy to the meaneſt capacity; and wherein all the intereſting and important Matter, diffuſed throughout the ſcarce and valuable Writings of above five hundred ancient Hiſtorians and Philoſophers, whoſe Works are now either wholly out of Print, or only to be found in the Britiſh Muſeum, or in ſome few of the public Libraries of Europe, are ſelected and combined.

IN FOUR PARTS.

PART I.—An Enquiry into, and Defence of, Aſtrology; with an intereſting Diſcourſe on Natural and Occult Philoſophy—in which the Wiſdom and Omnipotence of God; the intellectual Faculties of Angels, Spirits, and Men; the Order, Harmony, Sympathy, and wonderful Properties, of the Celeſtial and Terreſtrial Worlds; the Signs, Influences, and Effects, of the Heavenly Bodies upon all animal, vegetable, and mineral, Subſtances; the Number of the Spheres; the Method of erecting the Horoſcope to caſt Nativities; and the Doctrine of Horary Queſtions; are clearly exemplified and explained.

PART II.—Examples for acquiring a Practical Knowledge of Aſtrology, with Rules for calculating, rectifying, and judging, Nativities; by which the Reader is enabled to diſcover, with Preciſion and Accuracy, every material Incident of his future Life and Fortune. Illuſtrated by a Variety of new, entertaining, and curious, Queſtions, lately reſolved, upon every material Occurrence, in public and private Life. With a Collection of the moſt remarkable Nativities that have been caſt for Kings, Princes, and other eminent Men, by the moſt celebrated Profeſſors of this Science, in all ages of the World; with aſtoniſhing Inſtances of their exact Completion.

PART III.—Meteorological Aſtrology defined and explained: Wherein certain Rules are laid down for prejudging the Revolutions, Viciſſitudes, and Misfortunes, with which every Part of the habitable World may be occaſionally threatened. General Effects produced by great Conjunctions, Eclipſes, Tranſits, Comets, Blazing Stars, and other extraordinary Phænomena; with the Art of calculating Eclipſes, Tides, and Weather, for any Number of Years to come. To which is added, a Collection of improved TABLES, contrived to anſwer all the Purpoſes of Aſtronomical Calculations.

PART IV.—The Diſtinction between Aſtrology and the Diabolical Practice of Exorciſm; in which the Methods uſed for raiſing up and conſulting Spirits are laid open, with various inſtances of their Compacts with wicked Men. Account of Apparitions and Spirits; including a general Diſplay of the Myſteries of Witchcraft, Divination, Charms, and Necromancy. Compiled from a Series of intenſe Study and Application, and founded on real Examples and Experience.

By the late E. SIBLY, M.D. F.R.H.S.

The TENTH EDITION.—Embelliſhed with curious COPPER-PLATES, which exhibit Repreſentations of the Harmony and Conſtruction of the World;—the ſecret Influences of the Heavenly Bodies communicating to Human Nature; and their Operation and Effect upon Man, in four curious Prints. The Appearance of Herbs and Flowers in full bloom, produced by a ſimple Spirit, extracted from each Herb or Flower.—EDWARD KELLY in the Act of raiſing up the Ghoſt of a deceaſed Perſon in Walton Church-yard, in Lancaſhire. Plans and Prints of the exterior and interior Magical Circles, Implements, and Characters uſed in exerciſing or calling up Spirits or Ghoſts. Portraits, encircled with the Nativities of many extraordinary Perſonages; with a variety of other Plates equally intereſting and valuable.

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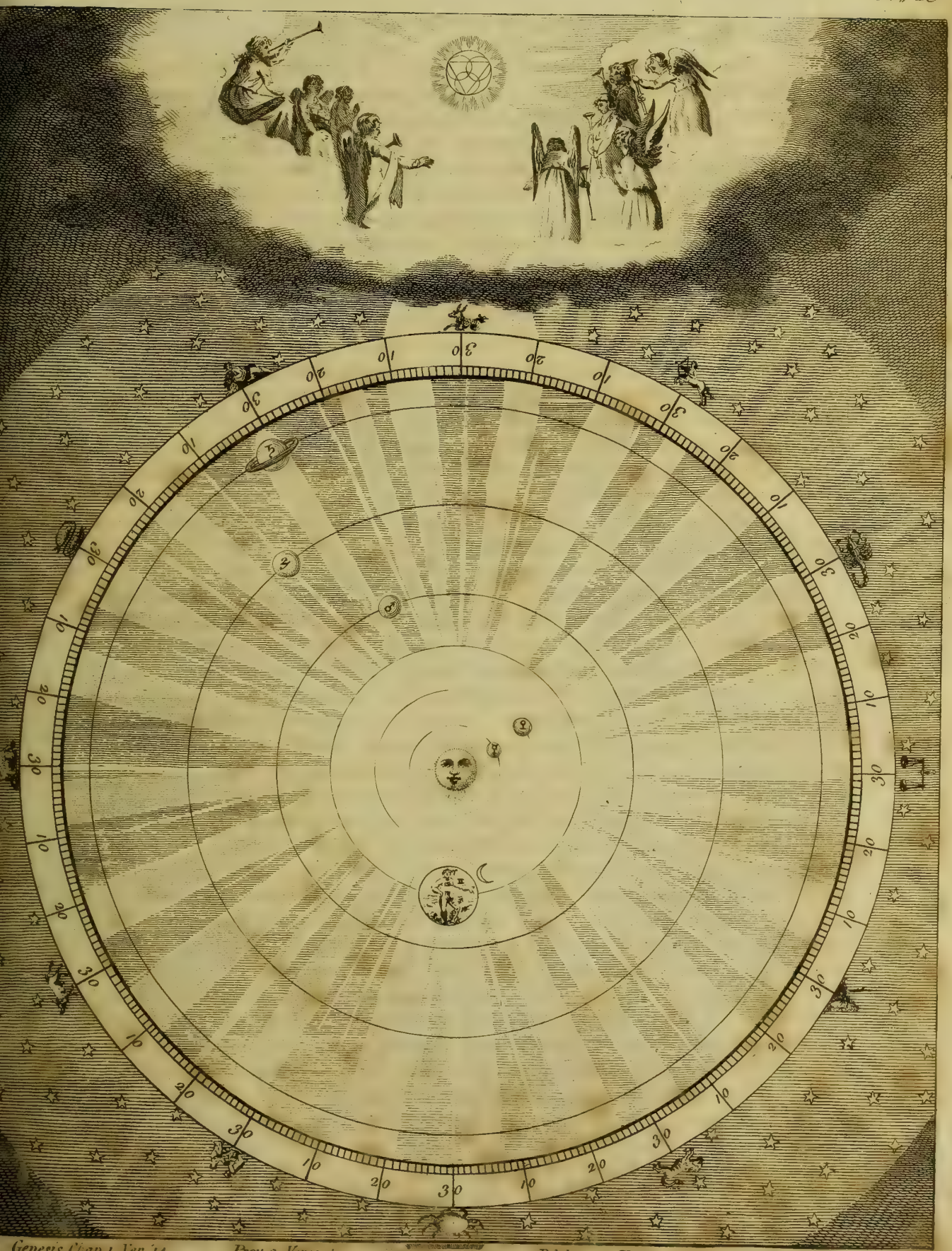
FRONTISPIECE.

Ja.s Roberts sculp.

I Consider the Heavens the work of thy fingers, the Moon & the Stars which thou hast ordained. **Psal. VIII. 3.**

They fought from Heaven, the Stars in their courses fought against Sisera.
Judges V. 20.



Genesis Chap. 1. Ver. 14 | Prov. 3 Verse 1 | Psalms 19 Ver. 2 | Job 38 Ver. 31

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To the Ancient and Honourable FRATERNITY *of* FREE *and* ACCEPTED MASONS.

GENTLEMEN AND BRETHREN,

THE Antiquity of your excellent Fraternity, the univerſality of its plan, and the moral rectitude and purity of its deſign, claim a decided pre-eminence over every other Bond of Society into which mankind have ever formed themſelves, for the mutual welfare and happineſs of each other. The nobleneſs of ſoul which firſt prompted to its inſtitution, and the benevolence of heart which has ever ſince prevailed throughout all its members, will remain a ſubject of laſting admiration!

To you, therefore, as the promoters of liberal ſentiment, and the guardians of every uſeful ſcience, I commit this venerable pile of ancient Aſtrology; a fabric obviouſly conſtructed by the Great Architect of the World, primeval with the Ordination of Nature, and inſeparable from one of the grand ſubjects of your official contemplation.

This ſcience, by being little known, and leſs underſtood, may meet with cenſure and diſapprobation from that deſcription of learned, as well as of illiterate men, whoſe rule of faith uniformly keeps

keeps pace with their own arbitrary conceptions. But the diſpaſſionate part of mankind, with every good Maſon, will candidly weigh the evidence "by the balance of the Sanctuary," and reſerve their ſentence till after a fair and impartial trial.

Sheltered, therefore, under the wing of your fraternal regard, and patronized by every ſober admirer of the ſecret works of Nature, I ſhall attempt to lay the Foundation Stone of an illuſtrious Building, ſacred to Urania, upon which ſome more able and ingenious Workman, ſanctioned by your patronage and protection, may hereafter raiſe the edifice to out-top the ſkies, and, like Jacob's ladder, pierce the ſtarry regions, leading the intellectual faculties of the ſoul to the moſt ſublime contemplations of God and Nature.

I have the honour to profeſs myſelf, with unequivocal attachment and eſteem,

GENTLEMEN,

Your Accepted Brother,

And faithful Servant,

E. SIBLY.

PORTSMOUTH COMMON,
In the Year of Maſonry 5784.

TO THE YOUNG STUDENT IN ASTROLOGY.

My Friend,

WHOEVER thou art, that ſhalt with ſo much eaſe receive the benefit of my laborious ſtudies, and doſt intend to proceed in acquiring this heavenly knowledge of the Stars, wherein the great and admirable works of the inviſible and all-glorious God are ſo manifeſtly apparent;—in the firſt place conſider and adore thy omnipotent CREATOR, and be thankful unto him for thy exiſtence. Be humble, and let no natural knowledge, how profound and tranſcendent ſoever it be, elate thy mind, or withdraw thee from thy duty to that divine Providence, by whoſe all-ſeeing order and appointment all things heavenly and earthly have their conſtant and never-ceaſing motion; but the more thy knowledge is enlarged by this comprehenſive ſcience, the more do thou magnify the power and wiſdom of the Almighty God, and ſtrive to preſerve thyſelf in his favour; having in conſtant remembrance, that the more holy thou art, and the nearer thou approacheſt to God in thy religious duties, the purer judgment ſhalt thou always give. Beware of pride and ſelf-conceit, yet never forget thy dignity. Reflect often on the primeval ſtate of thy creation, that thou waſt formed in the perfect image of God, and that no irrational creature durſt offend Man, the *Microcosm*, but did faithfully ſerve and obey him, ſo long as he was maſter of his reaſon and paſſions, or until he ſuffered his own Free-Will to be governed by the unreaſonable part. But alas! when the firſt father of us all gave up the reins to his diſobedient affections, and deſerted his reaſon and his God, then every creature and beaſt of the field became rebellious and diſobedient to his command. Stand faſt then, O Man! to thy integrity, and thy religion! conſider thy own nobleneſs, and that all created things, both preſent and to come, were for thy ſake created; nay, for thy ſake, even God became man. Thou art that creature, who, being converſant with Chriſt, liveſt and converſeſt above the heavens. How many privileges and advantages hath God beſtowed on thee! Thou rangeſt above the heavens by contemplation, and conceiveſt the motion and magnitude of the Stars; thou talkeſt with angels; yea, with God himſelf: thou haſt all creatures within thy dominion, and keepeſt the Devils in ſubjection. Thy capacity for acquiring knowledge is unli-

mited by thy Maker; and the bleſſedneſs of an enlightened mind will bring thee the conſolations of joy and happineſs.—Do not then, for ſhame, deface thy nature, nor make thyſelf unworthy of theſe celeſtial gifts; do not deprive thyſelf of the power and glory God hath allotted thee, for the poſſeſſion of a few imperfect, vain, and illuſory, pleaſures.

When thou haſt perfected the contemplation of thy God, and conſidered the extent of thoſe faculties with which thou art endued, thou wilt be fit to receive the following inſtruction, and to know in thy practice how to conduct thyſelf.—As thou wilt daily converſe with the heavens, ſo inſtruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue, and be ſufficiently inſtructed therein. Be humane, courteous, familiar to all, and eaſy of acceſs. Afflict not the unfortunate with the terrors of a ſevere fate; in ſuch caſes, inform them of their hard fortune with ſympathetic concern; direct them to call upon God to divert the judgments impending over them; to ſummon up all their fortitude, and to endeavour to remove the threatened evil by a manly exerciſe of that free-will with which the all-merciful God hath endowed them. Be modeſt in converſation, and aſſociate with the ſober and learned. Covet not riches, but give freely to the poor, both money and advice. Let no worldly conſideration procure an erroneous judgment from thee, or ſuch as may diſhonour this ſacred ſcience. Love all thy fellow-creatures, and cheriſh thoſe honeſt men who cordially embrace this Art. Be ſparing in delivering judgment concerning thy king and country, or of the death of thy prince; for I know experimentally that *Reges ſubjacent legibus ſtellarum.* Rejoice in the number of thy friends; and avoid litigious ſuits and controverſies. In thy ſtudy, be *totus in illis,* that thou mayeſt be *ſingulus in arte.* Be not extravagant in the deſire of learning every ſcience; be not *aliquid tantum in omnibus.* Be faithful and complacent; betray no one's ſecrets, I charge thee; never divulge the truſt either friend or enemy hath committed to thy faith. Inſtruct all men to live well, and be a good example thyſelf. Avoid the faſhion of the times, its luxuries, and laſciviouſneſs; but love thy country, and be its friend. Be not diſmayed, though evil ſpoken of; for, *conſcientia præſtat mille teſtibus.*

THE

THE AUTHOR's PREFACE TO THE NEW EDITION OF 1794.

FLATTERED, as I have been, by an uncommon demand for the former editions of this work; and honoured by letters of unbounded approbation and applauſe, from ſome of the higheſt and moſt venerable characters in the Britiſh Dominions; I could no longer forego their importunities to bring forward the preſent new edition, which will be found conſiderably improved, and ſome of the predictions foretold in it upwards of ſeven years ago, particularly concerning France, now actually fulfilled, and others fulfilling every day. See p. 1050, & ſeq.

When this publication was *firſt* announced, many indeed were ſurpriſed at the ſtrangeneſs of the doctrine; but none ventured to oppoſe the reaſon and cauſes on which it depends. Some ingenious perſons, who then doubted the poſſibility of ſuch a ſcience, having tried its rules for ſpeculating into futurity, and finding them correſpond with truth, are now become its warmeſt advocates. And I have no difficulty in declaring, that *all* who contemplate this ſtudy with candid and unbiaſſed minds, will ſoon be convinced of the high and important advantages to be derived from it, both in temporal and eternal affairs.

Many, who had been in the habit of regarding Elementary Philoſophy as a fable or a farce, have, in very recent letters, expreſſed no ſmall degree of pleaſure to find, that the principles of this ſcience, which were formerly held in ſuch high veneration by the learned, are once more revived and explained, and fitted to reaſon under ſuch examples as the ſenſes cannot eaſily miſtake. Indeed it is moſt certain that they wonderfully agree with the very nature of things, and correſpond with their accidental effects; and, ſince their cauſes and effects flow by influx from the celeſtial bodies, and thus influence the ambient, the ſcience claims pre-eminence over its twin-ſiſter *Aſtronomy*, which every one admires and approves. Yet aſtronomy, diveſted of this ſpeculation, and regarded only as the explication of celeſtial phenomena, is like a cabinet without a jewel; but, when united to elementary philoſophy, it is replete with uſeful inſtruction, and conduces to the ſalutary purpoſe of making mankind wiſer, happier, and better.

The

The track of Nature is a ſtraight and obvious road; and yet her foot-ſteps are often ſo ſecretly conducted, that great perſpicuity is requiſite to purſue her with effect. The mind of man is unqueſtionably too much clouded wholly to comprehend the immenſe fabric of an all-wiſe and infinite architect; and he might as well attempt to empty with a cup the immenſe waters of the deep, which are only as a ſingle drop compared with the Omnipotence of the Creator, as to attempt to meaſure by the utmoſt ſtretch of human capacity, the boundleſs extent of the ſurrounding heavens. Yet in things which more immediately concern ourſelves, and our future fate and fortune, *the permanency of empires*, and the proſperity and happineſs of mankind, as the ſame reſult from the natural conſequences of good and evil, regulated by our choice of either; ſo far we are qualified with ability to foreſee, by contemplating the influx or influences by which they are governed. Thus, from the writings of the moſt eminent men in philoſophy and the mathematics, improved by my own laborious application and experience, I have at length aſcertained thoſe powers and properties in the celeſtial regions, from whence theſe influences are conducted, and which open a door for the diſcovery of ſecrets in futurity replete with wonder, deduced from the firſt and efficient properties, paſſions, motions, ſympathies, and active qualities, of all things; which, if reaſon and truth had not repeatedly confirmed, to the full conviction of my ſenſes, I ſhould have condemned and rejected long ago—for reaſon and truth have uniformly guided the innumerable experiments of my laboratory, and ſhall ever influence the pen which communicates them to the world.

No. 1, *Upper Titchfield-ſtreet,*
Cavendiſh-ſquare.

AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE FIRST.

SENSIBLE as I am of the rooted prejudices of the times againſt the venerable ſcience of Aſtrology, and ſenſible alſo of the reproach and obloquy that will be levelled againſt me by men of obſtinate and dogmatical principles; I ſhall nevertheleſs venture, upon the baſis of TRUTH and EXPERIENCE, to make this feeble effort towards reſtoring a competent knowledge of that comprehenſive ſcience, which in all ages of of the world was deemed the chief ornament of ſociety, and the diſtinguiſhing excellence of enlightened minds. It is therefore to be lamented that the cultivation of it is become obſolete and unfaſhionable; and that, owing to the violent diſturbances at the cloſe of the ſeventeenth century—to the want of recent information on the ſubject, and to the too refined notions of modern philoſophers, its congenial rays have been ſo long withheld from ſhedding their divine light upon theſe kingdoms.

That an Aſtrology in the Heavens does really exiſt, and was ordained of God from the beginning of the world, for the immediate information and direction of his creatures here below, is obviouſly and inconteſtibly proved form various parts of thoſe ſacred Books which contain the unerring word of God, and the perfect rule of faith for every good and ſober Chriſtian.—To revive the gloomy days of ſuperſtition, or to impoſe upon the untaught multitude precepts of ignorance, is no part of the Author's deſign.—His aim is, to remove the mote from the eyes of prejudiced men; and by juſt reaſoning and fair argument, founded on the principles of religion and morality, to ſhew them that God is a God of order, and created nothing in vain;—that he framed the world by number, weight, and meaſure, and fixed the whole ſyſtem of heavenly and earthly things upon ſo perfect and immutable a plan, that the whole doth work harmoniouſly and ſympathe-

tically together, ſo as to anſwer all the various purpoſes for which they were firſt ordained;—that ſuperiors do uniformly rule inferiors; and that celeſtial bodies ſenſibly act upon and influence all earthly ſubſtances, whether animal, vegetable, or mineral; not by chance or accident, but by a regular inherent cauſe, implanted in them from the beginning by the omnipotence of God.

It is a maxim with perſons of a contumacious turn of mind, to conſider every thing as impoſſible that does not immediately fall within the compaſs of their own ideas; forgetting that the operations of Nature are as unſearchable as they are curious, and that the ways of God ſurpaſs all human comprehenſion!—and ſo warped are they from every ſentiment of liberality, that thoſe who diſcover a willingneſs to receive inſtruction, or who differ from them in opinion, are doomed to ridicule and ſcorn. But, to ſhew how reprehenſible ſuch conduct is, we need only reflect on the unbelieving St. Thomas, and the pointed exclamation of our Saviour upon that occaſion. Men of this untoward diſpoſition, will take up my book from the impulſe of curioſity, till, recollecting themſeves, they will toſs it with contempt into ſome obſcure corner, and upbraid its author perhaps in terms not the moſt liberal or pleaſing. And yet I am bold to ſay, that even ſuch perſons, invulnerable as they may be to the force of reaſon, might ſoon be convinced of the purity and excellence of this Science, would they but for a time diveſt themſelves of prejudice, and impartially weigh the evidence brought in its ſupport.—Nay, I have reaſon to believe, that, how much ſoever they appear externally to condemn Aſtrology they nevertheleſs feel in their own mind, and vainly attempt to ſtifle, an internal conviction of its abſolute exiſtence. Would they but wiſely cultivate this internal evidence, and put on the ſolid reaſoning of diſpaſſionate men, the order of nature would then unfold itſelf to their view, and the ſtupendous works of Creation captivate their ſenſes; till, emulous of attaining the moſt exalted knowledge, they would ſeek the vaſt extent of ſpace, and find the whole canopy of heaven expanded for their contemplation. And thus, familiarized in the wonderful properties of heavenly and earthly things, they would no longer conſider Aſtrology as the parent of wicked compact and infatuation, or the child of impoſture, but would be ſenſible it contains the balſamic nutriment of Truth and Wiſdom.

Thoſe, who deny the being of Aſtrology, have ſurely never contemplated the myſteries of their own exiſtence, nor the common occurrences that are inſeparable from it; many of which are inexplicable when abſtractedly conſidered, and only ceaſe to ſtrike us with wonder becauſe they are

obvious and familiar to our ſenſes. If we recollect that the moſt trivial incident in nature cannot come to paſs without a cauſe; and that theſe cauſes are inceſſantly giving birth to a new fate, which at one time brings us comfort, and at another overwhelms us with misfortunes; that to-day gives us the full enjoyment of our wiſhes, and to-morrow confounds every imagination of our hearts; it is ſtrange we ſhould deny that ſuch cauſes exiſt, when every hour's experience confirms the fact, by the good or ill ſucceſs that conſtantly attends all human purſuits. To illuſtrate this obſervation more fully, let us attentively conſider the ſtupendous frame or model of Nature, as laid down in the holy Scriptures, and endeavour to deduce therefrom the ſubordinate dependence of one part upon another, from the interior heavens to the minuteſt ſubſtance upon earth. Hence we may poſſibly diſcover the origin of theſe cauſes, and prove that Aſtrology does not exiſt in imagination only.

The ſubſtance of this great and glorious frame, which the Almighty created, we call the world; and the world conſiſts of the heaven and the earth.* The model of it is, as the prophet Ezekiel deſcribes it, in the form of a wheel;† with many wheels within the ſame, involved one within another. And thus we find it by mathematical demonſtration; for the earth is a wheel or globe of ſea and land circumſcribed by the atmoſphere, as within a greater wheel, which is globous too; and ſurrounded by the heavens, as by many wheels involved one within another, encircling the ſun, moon, and ſtars, and all the hoſt of them. The power which firſt actuated and put theſe wheels in perpetual motion, was the ſame which called them into exiſtence; the executioners of whoſe will are repreſented by the prophet under the ſimilitude of four living creatures, immeaſurably endued with wiſdom, courage, agility, and ſtrength. And hence were life, and ſpirit, and power, and virtue, communicated to the heavens, and from the heavens to the earth, and from the earth to man and beaſt, and to every plant and herb, and earthly ſubſtance. Hence alſo are derived the magnetic powers, and wonderful properties of nature; the virtues of ſympathy and antipathy, the inviſible effects of attraction and repulſion, and all the various influences of the ſtars and planets.

The proper agents of this noble ſtructure are angels and men; the one compoſed of a pure etherial ſpirit, and incorruptible; the other, in his primary ſtate leſs pure, but incorruptible alſo until his fall, which brought upon himſelf and offspring mortality and death. The angels are either good or bad, and ultimately know their reward or doom; but the

* See Gen. i. 1. † Ezek. i. 15, 16.

works

works of fallen man are yet upon the anvil, and time with us is ſtill going on. But man is now endued, as in his primary ſtate, with the agency of a free will, and hath good and evil, for a teſt of his obedience, continually ſet before him, with freedom to chooſe either. And thus, unconſtrained either by the immediate hand of God, or by the operation of the planets as ſecond cauſes, ſome embrace life, and others ſeek condemnation; and hence follow virtue and vice, proſperity and adverſity, ſickneſs and health, life, and death, and all the viciſſitudes of fortune. And though the riſe and fall of empires proceed from the virtues and vices of thoſe men who govern and inhabit them; and theſe virtues and vices proceed from the free will or agency of thoſe men; and though the incidents good and bad of one man's life are innumerable, and the men who are the ſubjects of thoſe incidents in one ſingle age are innumerable alſo; and though the ages of men, ſince the creation of the world, are innumerable too: yet have all theſe multiplied incidents, whether trivial or important, come to paſs by a regular courſe or concatenation of cauſes, originally implanted in the wheels or frame of nature. And with ſuch minute perfection was this ſtupendous frame conſtructed, that neither the fall of man, nor the tremendous ſhock which agitated the world upon that afflicting occaſion; not all the wickedneſs of mankind in after ages, nor the deſolations which have rent the earth in conſequence thereof; have yet impaired the wheels of this aſtoniſhing machine, or for a moment impeded its conſtant and unceaſing motion. And ſuch was the amazing foreſight and providence of God, that perceiving, at one view, all the events of futurity, and turnings and windings of every man's will, and the total ſum and upſhot of all virtue and vice, he at once contrived the fates of proſperity and adverſity, of rewards and puniſhments, ſo to come up, as preciſely to anſwer the virtues and prayers of the righteous, and the vices and profaneneſs of the wicked, in all ages of the world, at their fit and appointed ſeaſons.

Now all mankind have each of them, more or leſs, a certain ſhare of wiſdom, power, or wealth, wherewith they occupy in this life, and carry forward all their undertakings. Thus we ſee ſome men, by means of riches, courage, or contrivance, grow mighty, and purpoſe as if nothing could impede the full accompliſhment of their deſigns; and yet we find there are two things which confound the wiſeſt, and greateſt, and proudeſt, of them all, in the very ſummit of their glory;—theſe are, Time and Chance—two mighty lords upon earth, which bring to paſs many ſtrange and marvellous events. Time is that motion of ſpace which proceeded out of eternity when the world began, and holdeth on unto eternity which is to ſucceed at the world's end. Out of this one long time are engendered

dered infinite ſpaces of time, of a great variety of ſorts; and theſe are either general or ſpecial, and each of them either fortunate or unfortunate. There is a time for every purpoſe under heaven; a time of pleaſure, and another time of pain and grief; a time to riſe, and a time to fall; a time to be born, and a time to die.* There is a certain lucky time in man's life, wherein if he go out to battle, though with but few men, yet he carrieth the victory; and there is another time wherein, though he go out with ever ſo complete an army, yet ſhall he gain nothing but diſgrace.† So alſo there is a time when overtures of marriage ſhall be ſucceſsful, but a man's deſires anſwer it not; and again there is a time when deſires of marriage ſhall ſtrongly urge, and all overtures prove ineffectual; but there is a time alſo when deſires and overtures ſhall exactly correſpond, and ſuit together. In like manner there is a time when proſperity and riches ſhall offer themſelves, and be attained, whether a man ſleep or wake; and by and by, though he purſue them with wings, yet ſo unlucky a time occurs, as renders all his endeavours fruitleſs. Some men come into the world in a lucky hour, ſo that, let them be wiſe or fooliſh, they ſhall be buoyed up on the wings of fate in all matters of wealth or honour, and ſucceed in all that they take to; while wiſer and better men, ſmitten with an unlucky time of birth, ſhall be as undeſervedly diſparaged, and all their undertakings ſhall prove unſucceſsful and unhappy. Some ſhall be lucky in the van of their enterprizes, and as unfortunate in the rear; and others again contrariwiſe. And thus time ſeems to mock and ſport with the men of this life, and to advance, or counteract, all their ſkill and contrivances, even to a degree infinitely beyond whatever we could reaſonably conceive or expect. And yet time of itſelf is but a dead thing, and a mere inſtrument; but the wheels of the heavens, turning upon it, imprint riddles in its face, and carve and cut out the various ſhapes of proſperity and adverſity upon the minuteſt portion thereof. And wonderful it is to obſerve, that a child, the moment it draws breath, becomes time-ſmitten by the face of heaven, and receives an impreſſion from the ſtars therein, which, taking riſe from the aſcendant, ſun, moon, and other principal ſignificators, operate as the impreſſors ſtand, and point out, as with the finger of God, the cauſes whence the fate and fortune of the newborn infant proceed; and, whether it comes before or at its full time, or in what part of the world ſoever it is born, it matters not; for, as the nature of the ſignificators are that aſcend upon the horizon at the birth, ſuch ſhall certainly be the fortune of the native.‡ This is a truth that

* See Eccl. iii. 1, 2, &c. † Chap. ix. 11.

‡ This aſtoniſhing property of nature will be illuſtrated more at large, in its proper place, and the reader enabled, by plain and obvious rules, to make the experiment upon himſelf, upon his own family, or upon any other ſubject he may think proper.—The event of his own obſervations will confirm the fact, and afford him an inexhauſtible fund of moral and religious contemplation!

will bear the moſt minute enquiry, and will be found the ordination of an all-wiſe and indulgent Providence, for the ſpeculation and improvement of his creature man. And theſe ſignificators repreſent, as it were, a ſeries of curious knots, which untie by courſe; and, as every knot unties, different times ſeem to fly out, and perform their errands; and of theſe, ſometimes we may obſerve two, or three, or more, lucky knots opening together, and at other times as many that are inauſpicious. Yet *all times are beautiful in their ſeaſons*, if men could hit them; but through the malignity of ſin, and an intemperate purſuit of worldly pleaſures, we often loſe the favourable time afforded us, of embracing the moſt ſubſtantial happineſs.

The ſecond great lord over human inventions, is *chance*. And theſe chances proceed from a great variety of rare and ſecret operations of heaven, which throw in the way of men thoſe ſtrange and fortuitous turns of fortune that ſurpaſs all human foreſight or conception. And yet there is really no ſuch thing as chance in nature; but all thoſe curious hits, that ſtrike in between the cauſe and its effect, we call chances, as beſt ſuiting human ideas, becauſe of the undeſcribable properties of them. For in ſhuffling a pack of cards, or in caſting the dice, it ſeems to us a mere chance what caſt ſhould happen uppermoſt, or what card will go to the bottom of the pack; and yet it is evident by experience, that there is a certain luck in nature, which preſides over all theſe adventures, ſo that a man ſhall either win or loſe in a methodical courſe. It alſo happens in the time of battle, and in every purſuit after wealth and honour, that chances fall in upon us, and turn the ſcale by a ſecret kind of fate, beyond all that could reaſonably have been expected; and thus heaven breathes into all human actions an infinity of theſe chances, that overturn the wiſdom, and power, and all the greatneſs, of man. Theſe chances are uniformly managed by a certain kind of luck, either good or bad, which drives the nail; and this, by ſome heavenly influence, that infuſes a ſecret virtue or poiſon into our actions, as courage into their hearts on one ſide, or diſmay on the other; and ſkill into ſome men's heads to purſue the right courſe to be rich, or folly into others, whereby they run headlong to miſery and want; or elſe fortunateth or infortunateth by miſtake of words, ſignals, or acts, that turn to the beſt or worſt advantage, by ſtrange hits or miſcarriages; and thus it happens that a ſlight miſtake in battle begets an utter rout, after a victory made almoſt complete, by the mere utterance of a wrong word, or ſteering an improper courſe. But, which way ſoever it happens, the whole matter is wrought by a good or ill luck, and the hand of God is at the bottom of it; not by any new-contrived act, but by the ſame regular courſe of nature ordained from the beginning of the world.

Thus

Thus both Time and Chance are the ſervants of nature, under whoſe commands they ſway the world, and worldly men; but by her laws are both of them diſpoſed. Time meaſures out the extent of men's lives, and ſets bounds how long they may live by ſtrength of nature, and how much of that time ſhall be extenuated by means of ſin; and it alſo carves out limits to the particular fates of all mankind; and Chance acts in obſervance of thoſe limits, and brings about the good and bad ſucceſs of every fate. And thus, by the ſervice of Time and Chance, nature performs all her great and ſecret operations, whether upon collective bodies, or places, or perſons. It may be thought ſtrange that nature ſhould bring forth men and women at a great diſtance of years, hours, and places, all deſtined to die at one time, and by the ſame manner of death, either by war, plague, peſtilence, or ſhipwreck; and that time and chance ſhould pick them up, and draw them together, from a variety of different purſuits, to partake at laſt in one and the ſame deſtructive fate. Yet this is no more ſtrange than true; for theſe things frequently happen, and that by the imperceptible influences of thoſe heavenly aſpects and ſtars, which *in their courſes fought againſt Siſera.** And by the ſame rule, as many men, women, and children, are, on the other hand, gathered together by a ſimilar force and virtue, to enjoy great and good fortune.

Some perhaps will contend, that theſe operations of nature are incompatible with the free agency of man's will. But, if what has already been premiſed be attentively conſidered, this ſuppoſition will immediately vaniſh; for God, who ordained the courſe of nature, certainly foreſaw the minuteſt turn of every man's will, and eventually contrived his fate to correſpond therewith, ſo as to admit its free and uncontrouled choice. And whoever denies this antecedent principle, or preſcience of God in the conſtruction of the world, denies one of his moſt eſſential attributes. The will of man, without doubt, in a variety of inſtances, makes great ſtruggles and wreſtlings with the ſtarry influences, both in good and in evil purſuits, and often prevails over them exceedingly;—for, though a perſon be born under ſuch benevolent or malignant aſpects, as ſhall point out his natural temper and diſpoſition, and indicate the principal tranſactions, fortunate or unfortunate, that are likely to be the diſtinguiſhing marks of his life; yet does it depend entirely upon the free uncontrouled will of that man, whether all thoſe circumſtances, ſo pointed out in his nativity, ſhall come to paſs, or not; becauſe the free will in every man, when fortified by habits of virtue and wiſdom, often enable him to over-rule thoſe evil aſpects, ſo as to avoid the commiſſion of any criminal offence, and to guard him againſt the misfortunes or

* Judg. v. 20.

loſſes

loſſes impending over him; while men of a profligate and careleſs habit not only loſe the advantages of a promiſing nativity, but, if born under malevolent aſpects, are often reduced to the laſt ſtage of diſtreſs, and periſh under the very ſame ſtrokes of nature, which wiſer and better men, born in the ſame inauſpicious moments, have endured with much eaſe. And thus far *ſapiens dominabitur aſtris* "the wiſe man," above the fool, "may rule his ſtars." But we muſt not forget, that under theſe operations of fate, there are many influences ſo powerful, that no wiſdom of man can oppoſe. Such are the fatal wounds of death, when nature's glaſs is run out, and ſuch the violent blows of excruciating pain and ſickneſs, and the high tides of proſperity and adverſity; in all which caſes, we find by experience, *aſtra regunt homines*, "the ſtars rule and overpower men." Yet nevertheleſs, ſuch is the infinite preſcience and providence of God, that foreſeeing the deſires and deſerts of all wiſe and holy men, in their different ages and times, he alſo laid their fates ſuiting to their actions. He foreſaw Joſeph's prayers and tears in his captivity, and accordingly provided his advance in nature to correſpond therewith.* He foreſaw Hannah's faſting, and earneſt prayer, and ordained her opening womb to bud forth in courſe of nature exactly anſwering thereto.† So that the wiſdom and will of man has its full free work, without reſtraint or controul; and grace and virtue act by their own principles, as they are led by the Holy Ghoſt; and yet nature, as it was contrived from all eternity, acts freely too. This is the doctrine we are taught by the word of God, which is confirmed by the evidence of our own reaſon and experience.

Now the ſcience which we call Aſtrology, is nothing more than the ſtudy or inveſtigation of this frame or model of nature, with all its admirable productions and effects; whereby we acquire a knowledge of the ſecret virtues of the heavens, and the ſhining luminaries therein contained. It is a ſcience which all may attain to, by common diligence and application; and, the more we delight in it, the more readily do we foreſee the motions of future events, and the curioſities of chance and natural accidents, and the courſes of luck by which both are governed, and the order of fate, unto which all of them are ſubſervient; together with all the moſt curious acts of attracting and expelling, alluring and threatening, encouraging and diſheartening, and all ſuch-like operations of nature, moſt ſecretly and imperceptibly performed, beyond the reach of imagination. And, as by a ſkill in this ſtudy we attain to ſee and experience things that are paſt, ſo by the ſame ſkill we attain to a knowledge of things which are to come; and, by knowing the time of our birth, are

* See Gen. xxxvii. and xli. 40. Pſal. cv. 18, 19, 20. † Sam. i. 10, 11, &c.

enabled

enabled to read in the heavens the ſtory of our whole lives, our bleſſings and croſſes, honour and diſhonour, proſperity and adverſity, ſickneſs and health, and all the years of our life, and time of our death, even as though we had ſeen them tranſacted and come to paſs, in their ſeveral times and ſeaſons. For God hath aſſuredly given this knowledge unto the wiſe man, *to know the time and the judgment, and the number of our days, that we may be certified how long we have to live:** with comfort and content; that we may be timely prepared for all ſtates of proſperity and adverſity, for a long and happy life, or a calamitous and ſpeedy death; and that we may ſupport ourſelves with fortitude and reſignation, in proportion to our foreknowledge of theſe events. And no man ſo fit to foreknow theſe, as he who is able to ſay, *Major ſum quàm cui poſſit fortuna nocere.*

But many men will not believe, that by natural means all or any of this foreknowledge can be fairly and lawfully obtained, or that the influences attributed to the heavenly bodies have any foundation in truth. It is therefore neceſſary, before I enter upon the practical part of the ſcience, to bring ſuch evidence in ſupport of what has been already advanced, as will be found incontrovertible and deciſive; and for this purpoſe I muſt refer to the teſtimony of thoſe ſacred writings, which contain the revelation of God, and in which the doctrine of this ſcience is ſo demonſtrably proved, that it will be difficult to believe the one without admitting the other. Let us conſider the account given by Moſes, of the creation of the heavenly bodies. God ſaid, "Let there be lights in the firmament of heaven to divide the day from the night; the greater light to rule the day, and the leſſer light to rule the night; and let them be for *ſigns*, and for *ſeaſons*, and for *days* and *years*."—Theſe then were the purpoſes for which they were ordained, and irrevocably fixed by their great Creator—firſt for lights; for, had they not a place in the firmament, or were we deprived of their illuminating rays, we ſhould be inſtantly overwhelmed with impenetrable darkneſs. Secondly, they are to divide the day from the night; and this they never ceaſe to do; for when the ſun, the *greater light*, is ſunk five degrees below our horizon, we call it night; for then the moon and ſtars appear, and ſhed their *leſſer light*, and darkneſs in ſome degree is ſpread around, and every thing declares it to be the ſtate of night. But when the ſun, that glorious fountain of life, light, and motion, begins to touch the eaſtern verge of the horizon, darkneſs is diſpelled, light begins again to dawn, and the ſtars which beautifully beſpangle our hemiſphere are ſoon obſcured by the full blaze of day; but, as days and nights are unequal, and never continue at one ſtay, theſe celeſtial luminaries diſtinguiſh their reſpective reigns. Thirdly, they are for

* Eccl. i. 5. Pſal. xxxix. 4, 5.

ſigns—not to brutes, for they have not the faculty of underſtanding them; nor to angels, for they continually behold the face of God, and obey his will in the government of the heavenly bodies, at his pleaſure. Therefore, when God ſaith, *Let them be for ſigns*, he muſt ſpeak in reference to man, whom he formed a rational creature, capable of diſtinguiſhing one ſign from another, and of improving by them. Nor are we to look upon them as mere ſigns, like beacons upon a hill, or as only ſetting bounds to days, months, and years; but we are to conſider them as *ſigns* and *tokens* of thoſe hidden events of futurity, which it concerns every wiſe and good man to know; and which he may always foreſee, by a virtuous and ſober ſtudy of theſe intelligent *ſigns*, placed by God for that purpoſe in the firmament of heaven. And that this was the intent of them, is clearly demonſtrated by the words of our Saviour, when he foretold the deſtruction of Jeruſalem, and the final conſummation of all things. His apoſtles aſked him, What ſhall the *ſign* of theſe things be? He replies, Earthquakes, famines, and peſtilences; fearful *ſights in the heavens*, and *ſigns in the ſun, in the moon, and in the ſtars.** Such alſo was the *ſign* by which the Eaſtern ſages diſcovered the birth of our Saviour, and the place of his nativity; and numerous other inſtances may be adduced both from ſacred and profane hiſtory, in ſupport of this doctrine.—The fourth uſe of theſe celeſtial luminaries, is for *ſeaſons*. This is alſo obvious; for we find that heat and cold, and draught and moiſture, are all guided and governed by the heavenly bodies; and that not only ſpring and autumn, and ſummer and winter, bear teſtimony of it; but we have it confirmed by the evidence of our own conſtitution and feeling; for, when the weather is heavy and lowering, we find ourſelves dull and languid; when bright and radiant, we are cheerful and merry; and, when unſettled and unſeaſonable, we feel it by indiſpoſition and melancholy; and this is all brought about by the operation of theſe luminaries upon the ſeaſons of the year, in the due courſe of nature. The next uſe alloted them is, fifthly for *days*, and ſixthly for *years*; and that theſe are meaſured out, and governed by them, is every way apparent; by the ſun's circuit, and the moon's energy.—The ſun, like a ſtrong man, rejoices to run his race; he riſeth out of the chambers of the eaſt, and with golden rays diſpels the morning clouds, and exhales the pearly dew; cheering and refreſhing all nature with his preſence. Hence it is evident that theſe luminaries were not only placed in the heavens to give light upon the earth, to govern the ſeaſons, and to ſet bounds to time; but alſo to communicate *ſigns* and *tokens* to mankind, of things to come. We ſhall now conſider how far it is ſcriptural, and conſonant to reaſon, to allow them thoſe INFLUENCES attributed to them by Aſtrology.

* Luke xxi. 6, 7, 11, 25, &c.

That

That the ſun, moon, and all the planets, have a direct and obvious *influence* upon earthly ſubſtances, no man of common obſervation will pretend to deny. The ſun is the fountain of heat, and that heat is the nurſe of life; and the moon is the fountain of moiſture, which tempers the violent heat of the ſun, and modifies all his operations. But the ſun and moon, and all the planets, have each of them a particular ſpecific property, according to their own innate quality, and according to the nature of that ſign or band of ſtars, under which they happen to be poſited. This is a fact eſtabliſhed by repeated obſervation and experience; for when the ſun enters the equinoctial ſign Aries, the ſpring begins to ſhew herſelf, and all vegetative nature, by the moon's humidity, and the ſun's temperate heat, ſeems to revive and flouriſh, and, as it were, to riſe from the dead; whither the cold blaſts of the hyemnal air had before conſigned it. So, when his radiant beams enter the ſign Taurus, they ſtir up the benign *influences* of the Pleiades and Hyades; Hoedi being then to the north, and Orion to the ſouth, and Arcturus ſinking below the horizon; and their cold and tempeſtuous effects begin to ceaſe, as they are ſucceeded by theſe benevolent conſtellations, which produce warm ſouthern winds, and gentle ſhowers, repleniſhing the earth, and cauſing vegetation. Again, when the ſun riſes with the dog-ſtar, we find an *influence* which cauſes vehemency of heat, contagion, and infirmity. Medicaments adminiſtered under this conſtellation prove hard and obnoxious; and we find dogs at this time are apt to run mad: the ſea is troubled without any apparent cauſe, and all nature ſeems more or leſs oppreſſed by it; and yet theſe effects are never found to be equally violent in any two ſummers, which clearly proves an *influence* in the ſtars, as well as in the ſun. And again, though the ſun keeps the ſame conſtant and invariable courſe through the twelve ſigns of the zodiac, for an infinity of annual revolutions, yet we never find the ſeaſons and weather exactly correſpond, which they doubtleſs would do, were it not that cold and heat, and wind and rain, are governed by the configurations the ſun as with the planets and fixed ſtars, and this alſo evidently proves the force of their *influence*. It is likewiſe manifeſt, that whenever the planet Saturn is paſſing out of one ſign into another, the weather is more or leſs turbulent and unſettled.

But it is not the weather only, nor the inanimate part of the creation alone, that is affected by the influences of the ſun, moon, and planets; for we find they operate upon the human ſpecies, and upon all animate nature, in every part of the world. The ſun and the quality of the heavens about the torrid zone, naturally occaſion thoſe men who are born and live under it to be quite black, with ſhort criſped hair, of a mean ſtature, and hot conſtitution, imbibing a fierce and ſavage ſpirit, and this

this by reaſon of the ſun's continual ſtay and power in that fiery region. It is obſervable, that the inhabitants of the ſouth are of a better and quicker wit, and much more ingenious and tractable; and this is accounted for by their vertical point being ſituated nearer the zodiac, in which the planets move. So likewiſe the inhabitants of the north are of a ſtrong body, but of rude manners and condition, becauſe their vertical point is placed at a great diſtance from the ſun's courſe; and therefore they abound with cold and moiſture, and are of a phlegmatic conſtitution, of a fair complexion, tall, courageous, and ingenious. Europe, being ſituated in the north-weſt part of the earth, is under Mars in Aries, and, by reaſon of this planet ruling in that triplicity, its inhabitants are naturally of a noble and magnanimous ſpirit, given to martial exploits, and feats of war; of a generous mind, and courteous manners. And thus the ſun, modified by the different ſigns and conſtellations through which he paſſes, regulates the climates, and ſheds his influence upon all mankind, leaving behind him evident marks of his government and ſway. Some, indeed, have attempted to account for the ſwarthy and black complexion of the ſavage race, by a variety of other plauſible conjectures: but none are to be relied on, that do not attribute its cauſe to the intenſe heat and power of the ſun in thoſe climates; than which nothing can be more conſonant to reaſon, ſince we find, even in this country, that if we remain long together in the ſun, in the heat of ſummer, our complexions change, and we become in a degree tanned and ſwarthy.

Conſpicuous as are the influences of the ſun, thoſe of the moon are no leſs ſo. This is evinced by a conſideration of that wonderful and never-ceaſing operation of the moon upon the ocean, ſo as to occaſion that perpetual flux and reflux of the ſea, which we call tides. Here we ſee the waters of the vaſt ocean, forgetful, as it were, of their natural reſt, move and roll in tides obſequious to the ſtrong attractive power of the moon, and with an increaſe or diminution of force, in proportion as ſhe appears in ſtrength or want of aſpect. This is an influence ſo univerſally admitted, and ſo peculiar to that luminary, that it eſtabliſhes at once the doctrine we contend for. But there are numerous other inſtances of the effects of the moon, no leſs common than extraordinary, and perfectly well known. Thoſe unhappy perſons who labour under a deprivation of ſenſe, and are afflicted with lunacy, have their fits more violent and terrible, in proportion as the moon increaſes or diminiſhes in light and motion; and in all chronic and acute diſeaſes, her power and influence are viſibly and forcibly felt. Indeed every ſubject of the creation is more or leſs affected by the moon's energy; the eyes of cats are obſerved to ſwell or fall at the full and change of the moon; and even the ſhell-fiſh at the bottom

bottom of the ocean, are known to feel the weight of her influence. Thoſe who ſleep in the fields, or in any place expoſed to the open air, by moon-light, find their heads oppreſſed with water, and their ſenſes inert and heavy; and butcher's meat hung up, and expoſed to the moon-light, will ſoon putrefy. The gardener alſo brings us abundant teſtimonies of the influence of the moon upon the vegetable world. If peaſe are ſown in the increaſe of the moon, they never ceaſe blooming; and, if fruits and herbs are ſet in the wane, experience ſhews they are neither ſo rich in flavour, nor ſo ſtrong and healthy, as when planted during her increaſe; ſo vines, becauſe they ſhould not ſpread too faſt, are uſually pruned in the wane. It is alſo remarkable that a pomegranate will live only as many years as the moon was days old when it was planted; and, in planting ſhrubs, or the like, if they are to ſhoot up ſtraight and tall, and to take little root, they are ſet when the moon is in an airy ſign and increaſing in light: but contrariwiſe when they are to take deep root, and to ſtrike downwards. And thus we may obſerve flowers that are under the moon's influence only open their bloſſoms in the night; whilſt thoſe which are peculiarly under the government of the ſun open every morning when he begins to riſe, and cloſe in the evening when he ſinks below the horizon. Theſe effects and influences of the moon are ſo common, and ſo generally known, that it were almoſt needleſs to repeat them here, but for the purpoſe of drawing this concluſion, that, as one planet has a known and forcible action upon ſublunary things, it is natural to believe that all the others are endued in ſome degree with a ſimilar force and virtue. Indeed moſt phyſicians know that the planet Saturn rules all climacterical years, as the Sun doth critical days, and the Moon the criſis of all acute diſeaſes; and that every ſeventh year Saturn comes to the ſquare or oppoſition of his place in the radix of every man's nativity; and that, after the revolution of the ſun, he becomes the chief ruler of critical days, and is often obſerved, by his configurations with the moon, to ſet aſide the fatal criſis of thoſe deſperate diſorders, over which the patient was not expected to live. From theſe phyſical reaſons, we may ſafely conclude that Saturn is by nature cold and melancholy, as the Sun is hot and cheerful; and, being thus oppoſite to the ſun in quality and effect, ſo is he in relation to the ſigns and manſions of the heavens where he bears rule, and therefore inclines always to cold, as the ſun does to heat. Hence it follows, that when the ſun is in Aquaries, which is the proper ſign of Saturn, and oppoſite to his own ſign Leo, the weather inclines more to cold than to heat; and, at every conjunction, ſquare, or oppoſition, of Saturn with the two great luminaries, we always find the weather cold, moiſt, and lowering, even in the midſt of the ſummer, unleſs the rays of Jupiter or Mars interpoſe, in which caſe theſe effects are ſomewhat leſs viſible. Thus, we

may preſume to affirm, that the influences of the ſun, moon, and planets, are eſtabliſhed beyond contradiction.

But, beſides theſe ſignioritics of the ſun, moon, and planets, the *fixed ſtars* have alſo their *principalities* in the heavens. The Lord who gave the ſun for a light by day, gave the *ordinances* of the moon and ſtars alſo for a light by night; and to theſe ſtars hath he committed a certain *rule*, *ordinance*, or *dominion*,* over the day and night, and that promiſcuouſly. Now the ſtars have no viſible operation upon us, beſides that little light they adminiſter to our eyes in a dark and clear night; and that is ſo very ſmall, that all the ſtars in heaven, beſides the ſun and moon, are not to be compared, in this reſpect, with the ſmalleſt wax-light; and this little light too is only to be had when the nights are ſerene and unclouded. Can it then be ſuppoſed that God made theſe glorious bodies, many of which are bigger than the whole earth, and move in their orbs as ſo many other worlds in the heavens, merely for a twinkle in the night, and that only when the weather permits? Lo! every little daiſy that grows upon the cold ground has a ſecret and inſenſible virtue wrapt in its leaves and flowers; and have theſe celeſtial bodies no *influences* but what we now and then catch with our eyes, as they occaſionally ſparkle their dim glances upon us? Yes, they have each of them a ſecret power and virtue, wherewith they act upon all earthly things, as well by day as by night, and in cloudy as well as in clear weather. But, as their operations are not performed by ſenſible and palpable means, it follows that they have a ſecret and hidden way of rule, whereby the influences are imperceptibly infuſed into every concern of this life. And, as have the ſtars, ſo alſo have the ſun and moon, a ſecret and imperceptible action, peculiar to themſelves; for it is not the mere heat that gives life, nor the mere moiſture that ſuſtains it; for, if that were the caſe, then might man make living creatures artificially. It is true that heat may hatch the eggs, but all the ingenuity of man cannot make an egg that can be hatched; for there is a ſecret operation of the ſun and moon, independent of heat and moiſture, neceſſary to the production of life, both in vegetive and ſenſitive animals. And in theſe ſecret and inſenſible operations, beſides the *light* that they give, conſiſts that *rule* which the ſun, moon, and ſtars, were *ordained* to exerciſe over all the ſons of day and night; and herein are written all thoſe *ordinances* of the moon and ſtars, which are to be a *law* unto mankind, and to the whole body of nature, ſo long as the world endures.† Thus the ſtars have their natural influences, aſſigned to them in the frame of nature from the beginning of the world; and theſe influences are diffuſed upon all earthly things, as far as day and night extend their limits. And this God

* See Jeremiah xxxi. 35. and Gen. i. 18. † Jeremiah xxxi. 35, 36.

him-

himſelf confirms, when he ſays to Job, "Canſt thou bind the ſweet *influences of Pleiades*, or looſe the bands of Orion?—Canſt thou bring forth Mazzaroth *in his ſeaſon;* or canſt thou *guide* Arcturus with his ſons?"* Whence it is evident that the ſtars called the Pleiades have their *ordinances*, that is, their *ſweet influences*, which no power of man is able to reſtrain. And the ſtars of Orion have their *ordinances*, and binding faculty, by ſhowers in ſummer, and froſt in winter, bringing ſuch an hard and tough coat of armour upon the ground, as all the contrivances of man are not able to prevent. Thus Mazzaroth, and Arcturus with his ſons, † have alſo their ordinances, and the whole hoſt of heaven have their courſe, by which the purpoſes of God, and all the events of this life, are uniformly brought to paſs.

To this purpoſe it is ſaid, by Deborah the propheteſs, *That the ſtars of heaven fought in their courſes againſt Siſera*,‡ not by ſword or ſpear, nor by thunder and lightning; but by thoſe fatal and malevolent *influences*, wherewith Siſera and his hoſt were marked from their cradle, and drawn together by the operations of *time* and *chance*, to partake in one common deſtruction in the ſame day. And to this effect the Almighty diſcourſes with Job, concerning the *treaſures of the ſnow and hail, which he has hid againſt the time of trouble, and the day of war and battle.* § Now what can we ſuppoſe the meaning of this *hiding* to be, but the order of thoſe meteors, ſo curiouſly lodged within the arms of the ſtars, and withheld by their influences, that they may fall by due courſe of nature, at ſuch exact periods, as to effect the puniſhment of the wicked, and of God's declared enemies, ſuch as was Siſera, at the preciſe time when their abominations call forth the judgments of an injured and incenſed Deity? And after the ſame manner the light and heat, the wind and rain, the thunder and lightning, the froſt and dew, are all of them ſo admirably contrived in the poſition of the heavens, that they come to paſs in their due and appointed ſeaſons, and *make the graſs to grow even in the wilderneſs, where no man dwells.* ‖ Now it muſt be obvious to the meaneſt underſtanding, that, if theſe things were regulated by a virtue immediately iſſuing from the boſom of the Deity, then would the light and heat, the wind and rain, and all the reſt of them, fall only where men and beaſts dwell, who may ſee and enjoy the bleſſings of them, and adore and glorify Him who ſends them; but, ſince they fall equally where neither man nor living creature is to be found, it follows, that they fall by virtue of *means*, and that in a continued courſe, wherever thoſe means lead them, making the

* Job xxxviii. 31, 32, 33. † See Argol. Aſtr. ante Ephem. lib. ii. cap. 8. Stellæ tempeſtuoſæ ſunt Orion, Arcturus, &c. pluriofæ Pleiades. ‡ Judges v. 20. § Job. xxxviii. 22, 23, 24, 25, &c. ‖ Job xxxviii. 26, 27.

earth

earth fertile and productive where eaters are not to be found as well as where they are.

Thus far both Scripture and Reaſon unite, in confirming our belief of the ſtarry influence; but, there are ſo many other proofs of it, in the ordinary productions of nature, that it would be highly unpardonable were I to paſs them over in ſilence. The loadſtone affords us one very ſtriking example, by its attractive and expulſive faculty, and by the magnetic virtue it has a power of communicating to other diſtinct bodies. Thus we ſee a needle, only touched with the loadſtone, and placed in the compaſs, will conſtantly point towards the north pole, and, though it be ever ſo far diſtant, or though rocks and mountains, or even the earth's body, intervene, yet it retains this directive property in ſo extraordinary a degree, that it will continue preciſely in the ſame direction, unleſs violence be uſed to prevent it; and, even after it has been removed by force, it will of itſelf return to its former ſituation, without the leaſt ſenſible difference. The properties of the loadſtone in many other reſpects are ſo very inexplicable, that the experiments of our moſt celebrated modern mathematicians have not been able to afford us a ſatisfactory definition of them. This however is certain, that it could not poſſibly imbibe theſe miraculous properties without the aid of ſome celeſtial matter, which is communicated to it by the influence of the pole-ſtar, or ſome other of the heavenly bodies within the polar circles, from whence it is manifeſt the loadſtone receives theſe ſecret and admirable qualities. Another aſtoniſhing effect of this influence may be obſerved in the natural production of life and motion; how it ſtarts up and grows, and continues in the lap of heat and moiſture, proportionably conjoined, and perfect in all its parts, beyond the utmoſt of our comprehenſion whence it comes, or which way it is maintained, unleſs by the operation of this ſecret and inviſible influence. And, if this be denied, I would wiſh to aſk, Whence the roſe, ſurrounded by ill-ſcented weeds and thiſtles, derives its fragrant ſmell? or how the plantane, by the path-way ſide, acquires its admirable virtue of healing ſores? or which way the lily, ſtanding up to its middle in mud and mire, receives its coat of many colours, ſo beautifully wrought, as many times we ſee it is? or how a grain of wheat, thrown into the cold earth, putrifies and dies,* and then ſtarts up into new life, and multiplies into an ear of thirty or forty grains for one? Or tell me how the matter in an egg, by the ſitting of the hen, is in a few weeks animated, and converted into a chicken, that will eat, and walk, and chirp, the moment it emerges from the ſhell? or by what means the ſeed in the womb, without any art, or ſkill, or knowledge, of the mother, coagulates, and

* St. John xxii. 24.

turns

turns into fleſh and blood, receives life, and is ſo admirably formed into a perfect child, that learns to cry, and ſpeak, and call? You will ſay, perhaps, That this is the immediate workmanſhip and effect of God. But this we already know; the only qeeſtion is, how he does it; whether by means, or without? If *without means*, then every child that is born, and every ſeed that grows out of the ground, muſt of neceſſity come to paſs by a new creation; for to bring things into exiſtence without means, is the ſame as to produce them without matter; and requires no more but for the Almighty to ſay, Let there be men, or, Let there be leaves and flowers; and, as the Word ſays, they come to paſs. But we are certain there never was more than one creation, which was at the beginning of the world, and ever ſince that time all things have come to paſs by a regular courſe of nature; and hence it follows that there muſt be a natural and efficient means for the production of all things. And, if ſo, then muſt theſe things come to paſs by an earthly means alone, or elſe by the aid and aſſiſtance of ſome celeſtial influence. But by an earthly means alone, it is evident, they cannot come to paſs; for we know experimentally, that neither fire, earth, air, or water, can of themſelves infuſe into the roſe its grateful and fragrant ſmell; it muſt therefore proceed from the agency of ſome *ſpiritual* or *material* ſubſtance, far ſuperior in efficacy and virtue to any earthly element. If it proceeds from a ſpiritual ſubſtance, it is effected either by the angels, or by the *ſoul of the world.* But by the angels we know it cannot be; for they have their peculiar offices allotted them in another way; and, though they are ſubjects of the world, yet are they no part of the great frame of nature, from whence all things in their order are formed. And, if it be effected by the *ſoul of the world*, then certainly muſt there be ſuch a ſoul ſomewhere exiſting, which at preſent is a matter in diſpute among the learned; and this ſoul muſt have a ſpecial ſeat in the world, worthy of itſelf, from whence it may inform and actuate every minute particle of the creation. If this be admitted, then it undoubtedly dwells among the celeſtial matter, and from thence ſupplies the earth, through the medium of the heavenly bodies, with all that power and virtue, which brings to paſs that variety of ſhape, colour, ſmell, life, and increaſe, which we daily ſee come to paſs. But if this hypotheſis be denied, and it is inſiſted that the earth is ſupplied with all her ſecret virtues by ſome ſupernatural *material* ſubſtance; then name any one thing beſides the heavenly matter, and the ſtars of heaven, that can be ſuppoſed to form that ſubſtance, and the argument ceaſes; for either way it proves an *influence* and *aſtrology* in the heavens, beyond contradiction, and there will remain only one queſtion to be decided, which is, Whether theſe celeſtial influences *create* the ſucceſſion of earthly things by an immediate power from God, or whether there exiſts

a general ſoul in the world, through the means of which they come to paſs in a due order and courſe of nature? *Utrum horum mavis accipe*; I contend for no more. "In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkneſs was upon the face of the deep, and the ſpirit of God moved upon the face of the waters." Here, when there was nothing but earth and water, and darkneſs overſpread all, the *ſpirit of God* maintained that chaotic maſs, and managed the earth by the water, and the water and darkneſs by himſelf. But now both the earth and water are *under the face of heaven*, and the light is *upon this heaven*, and the ſpirit of God moveth upon the face of the heavens *in that light*; and, as he actuates the earth and the waters by the *heavens*, ſo doth he actuate the heavens *by himſelf*. And agreeably to this idea ſpeaks the prophet Hoſea, when he ſays, *God will hear the heavens, and they ſhall hear the earth, and the earth the corn and wine and oil, and they Jezreel*;* wherein he ſhews us, that, as man lives by corn and wine, ſo they by the earth, and the earth by the heavens; and, if ſo, then by the heavens is it that the earth receives all its efficacy and virtue, whereby it brings forth ſmell, colour, taſte, and life. Moſes alſo tells us, that *God ſhall open his good treaſure the heavens, to give rain unto the land, and to bleſs all the works of our hands*;† whence it is evident that there lodges in the celeſtial influences a faculty of fortunating civil affairs, as well as of managing natural things; and that the root of all earthly bleſſings is from heaven. Moſes ſays again, that the *ſun, moon, and ſtars, God hath diſtributed unto all nations under heaven:* and the Pſalmiſt, ſpeaking of the ſun and heavenly bodies, ſays, *they declare the glory of God, and ſhew forth his handy-work; day and night do continually tell of them, and their voice is heard in all languages, and their words are gone into the ends of the world*;§ by which we learn that the heavens, and all the ſtars therein, are full of ſuch virtues as the whole world hath need of; and that theſe virtues God hath lodged in the heavens, to be dealt out for the comfort and happineſs of his creatures upon earth. *His ſpirit* (ſaith Job) *hath garniſhed the heavens; and by the ſpirit of his mouth was the whole army of heaven made.*‡

The notion, or idea, that there is one general ſoul actuating the whole world, as there is one ſoul informing every man's body, was not only the opinion of the Platoniſts and ancient philoſophers, but alſo of many learned men in later ages: and I muſt confeſs, it appears very reaſonable to believe, that the world has ſuch a ſoul. For, were there not one and the ſame general living virtue, comprehending the whole ſyſtem of nature,

* Hoſea ii. 21, 22. † Deut. xxviii. 12. § Deut. iv. 19. Pſal. xix. 1, 2, 3, 4.
‡ Job xxvi. 13.

from

from the exterior circumference of the heavens to the inmoſt centre of the earth, how could the ſympathies and antipathies of nature poſſibly work ſuch compliances and differences as we know they do, at the amazing diſtances we ſee them, and without any viſible or imaginable contact; unleſs ſome faculty exiſts in the world, that is capable of ſuſtaining this inviſible correſpondency between one creature and another? Where life is, theſe things are eaſily effected; as the child in the womb is nouriſhed by the food the mother eats; but in the inanimate part of the creation, we are at a loſs which way to account for it. Now admitting that there really is ſuch an univerſal ſoul exiſting, yet is it queſtionable whether this ſoul be *intellectual*, or merely *vegetive*. That there is an *intellectual power* informing the whole world, as the ſoul does the body, is not to be doubted; for otherwiſe the whole frame of nature would be inert and motionleſs; but then, if we admit the ſoul of the world to carry this intellect in its own brain, it will follow, that this ſoul is a God; for an intellectual being, filling heaven and earth with its preſence, is an attribute of God.* Hence I conclude there is an univerſal ſoul in the world, but that it is only *vegetive*, and not *intellectual*; and that in this ſoul dwells the ſpirit of Almighty God, who filleth the heavens and the earth with his preſence, and from hence garniſheth the heavens, and cauſeth the precious influences of the ſun, moon, and ſtars, to be diſtributed into all parts of the world. § And thus God rules immediately in the heavens, but rules the world mediately by the heavens. It is true, indeed, that God is equally well able to govern and maintain the world without means, as he was at firſt to conſtitute and create the frame of nature; but ſuch is His divine will and pleaſure, that he has thought fit to bring all things to paſs by virtue of means, as ordained from the beginning of the world. It is a common and true maxim, that God and nature have made nothing in vain; and yet it is as true, that graſs and herbs grow where no creatures live to eat them. † Now were the world governed by God's immediate preſence only, then would the production of this graſs and herb be a work in vain; becauſe God's word brings forth all things at pleaſure; and, having a power of increaſing or diminiſhing its operation in a moment, would certainly not have brought forth this fertility in an uninhabited and deſolate country. But nature running her courſe by a conſtant and unchangeable decree, has no power to ceaſe her work without a miracle; and therefore, though the graſs may grow in vain, yet nature's operations are not in vain, ſince by one and the ſame cauſe it produces vegetation in all parts of the world.

* See Jer. xxiii. 23, 24, 25.

§ See Acts xvii. 28; Job xxvi. 13; and Deut. iv. 19.

† See Job xxxviii. 26.

Known

Known unto God are all his works, from the beginning of the world;* and therefore it would be derogatory to the attributes of the Deity, not to believe that the minuteſt events of this world were foreſeen and provided for in that moſt perfect frame or model of nature, which, as we have already ſeen, may be compared to the conſtruction of a watch, conſiſting of many ſmall wheels, regulated by one maſter-wheel, or firſt mover, which being wound up at the creation, with the line of time, of a ſeemingly infinite length, has ever ſince been winding off, unto the preſent hour; and yet is there ſtill more line upon the wheel; but how much remains, is only in the breaſt of the Almighty. And when this line ſhall be entirely wound off, then will the frame of nature find its period,† and all ſubordinate wheels will ceaſe their motion. But, until that time, there is allotted in this frame of nature, unto every one that comes into the world, a certain order or courſe of life, by which he runs through ſickneſs and health, honour and diſhonour, and all the occurrences of life, from his cradle to the grave. For man is, as it were, a little world within himſelf; and, though he ſtand but as one wheel in the frame of the great world, yet within this one there ſeem many thouſands of wheels, eſpecially in enterpriſing people, which appear to move one within another almoſt *ad infinitum*, till the thread turned on the outer wheel break, or elſe be wound off, and there they make a ſtop, and die. All theſe things God, who made man at the firſt, perfectly knows, and foreknew from the beginning of the world; and, by this order of man's life, he perfectly knows all the paſſages of our lives, and even the moſt ſecret thoughts of our hearts, both ſleeping and waking;‡ and how one thought drives off and brings on another, and continues ſo doing till the laſt moment of our life, when our breath fails. Now every man being, as it were, a wheel of the great world, it will follow that all men move in a certain frame or wheel above themſelves, by virtue of which the maſter-wheel of every man's life is put in motion: and this wheel is ſubordinate unto others, and theſe alſo unto the maſter-wheel of the whole world, which is the high and mighty wheel of heaven, wherein the ſun, moon, and ſtars, are ſet, to carry on the great works of nature, unto the end of time. And hence comes the original of every man's nativity, and of all natural qualities, paſſions, and incidents of our lives, except the motions of our free-will and reaſon, which may be allured and inclined by the works of nature, but cannot be forced by them. Now above and beyond this great wheel of nature, there is yet another wheel, within which the heavens themſelves are turned;§ and herein is that great and hidden line of time, whereby the whole world, with all its dependencies, is made to hold on and continue its motion, unto the final end of all things; and this ſtu-

* Acts xv. 18. † 2 Peter iii. ‡ John ii. 24, 25. § 2 Cor. xii. 2, 3, 4.

pendous

pendous wheel is God himſelf, who draws out the line of time, and, *ſitting upon the circles of the earth, he ſtretcheth out the heavens as a curtain, and beholdeth all the inhabitants of the world as graſshoppers under his feet;** and hence he diſcerns, as it were, with one view, all the world naked before him, both paſt, preſent, and to come.

From what has been advanced, it appears obvious that every occurrence of our lives, and all the various productions of nature, however ſtrange or incomprehenſible they may appear, are brought to paſs by a regular and eſtabliſhed means, decreed by the wiſdom of God, at the beginning of the world; and conſequently, whatever happens by a contrary effect, muſt of neceſſity be produced by the immediate hand of God, and conſtitutes a *miracle*. Such was the caſe when the Almighty made the ſun and moon ſtand ſtill; and when, at the prayer of Iſaiah, he reverſed its courſe, and made it retrograde. Such alſo were the works of our Saviour, when he raiſed the dead, and gave ſight to men born blind. And ſuch was the work of God, when the ſea made a lane for men to paſs through on dry ground, and when the fire had no power to ſcorch, nor to burn thoſe who walked in the midſt of it.† Theſe miracles, it is true, had no immediate dependence upon the works of nature; and yet, as God from the beginning ſaw the neceſſity of them, and the occaſion upon which they would be required, it is reaſonable to ſuppoſe he ſet down in his eternal mind the contrivance of theſe miracles, and ſo ordained them to keep pace with the works of nature, and to come to paſs at their appointed ſeaſons, without diſturbing or deranging that univerſal frame of the world, out of which all natural things proceed, and from whence all the hoſt of heaven derive their faculty of influencing earthly ſubſtances. And that the heavenly bodies poſſeſs theſe influences, in an infinitely powerful degree, I believe will not be denied, ſince both ſcripture and reaſon, as we have now ſeen, ſubſtantially prove them. The ancient philoſophers were unanimous in ſubſcribing to this opinion, even without the teſtimony of the ſacred writings; and many were learned authors, in later ages, have ſupported the ſame doctrine. Milton gives us a very ſtriking proof of his belief of the ſtarry influence, in the following paſſage of his Paradiſe Loſt:

> To the blank moon
> Her office they preſcrib'd; to th' other five,
> Their planetary motions and *aſpects*,
> In ſextile, ſquare, and trine and oppoſite,
> Of *noxious efficacy*, and when to join
> In ſynod *unbenign*; and taught the *fix'd*

* Iſaiah xl. 22, 23, &c. † See Joſh. x. 12, 13. 2 Kings xx. 11. John ix. 6, 7. and xi. 44. Exod xvi. 21, 22. Dan. iii. 27.

Their *influence malignant* when to ſhow'r;
Which of them riſing with the ſun, or falling,
Should prove *tempeſtuous*, &c.*

The ingenious Mr. Fergulſon alſo proves, in a variety of inſtances, an efficiency and influence in the ſun and moon, though he denies that any ſuch faculty exiſts in the fixed ſtars. And yet he has ſhewn, by very ſatisfactory obſervations, that "the fixed ſtars are ſo many glorious ſuns, with ſyſtems and worlds ſurrounding them ſimilar to our own;" and that "the Almighty would not have placed them at ſuch diſtances from each other, unleſs proper objects were near enough to be *benefited* by their influences." Hence it follows, from his own hypotheſis, that the fixed ſtars do each of them poſſeſs a natural influence, homogeneal to the ſun and moon.† But to what diſtance the fixed ſtars, or any of the heavenly bodies, are capable of extending theſe influences, is beyond the power of the moſt enlightened mind to determine; ſince the celeſtial matter flows through a boundleſs and unlimited ſpace, and operates upon every ſubſtance that falls within the line of its direction. And now, having made it apparent, by an union of concurrent teſtimonies, that the ſun, moon, and ſtars, have their reſpective influences, and that an Aſtrology in the heavens does by conſequence exiſt, it will be proper to conſider how far the ſtudy of this noble ſcience is compatible with our moral and religious obligations, and what degree of it is attainable by the human underſtanding.

That the ſtudy and practice of Aſtrology is a moral purſuit becoming ſober and religious men, may be collected from the cuſtoms of the ancients in all enlightened countries; as well as from the beſt and wiſeſt of God's choſen people. And that our all-wiſe and beneficent Creator originally implanted in the frame of nature a means whereby mankind may attain to the knowledge of ſuch future contingencies as concern their welfare and happineſs, is in no reſpect to be doubted, ſince we obſerve in the brute creation, that even the moſt inconſiderable creatures upon the earth are more or leſs endowed with a gift of foreknowledge. Thus the induſtrious bee, and laborious ant,‡ lay in their ſummer ſtore, to ſupply the neceſſary wants of an inclement winter, which they *foreknow* is

* See Paradiſe Loſt, b. x. l. 656. † See Ferguſon's Aſtronomy, 11th edit. Sect. 4, 5, 8, 9, 14, 15, &c.

‡ Of all the race of reptiles, the ant, the ſpider, and the bee, appear to be endowed with the greateſt ſhare of ſagacity. The wiſdom of the ants is conſpicuous in forming themſelves into a kind of republic, and therein obſerving as it were, their own peculiar laws and policies. But the cunning of the ſpider ſeems to exceed that of the moſt other inſects; its various artifices to enſnare its prey are no leſs remarkable than its contrivance of a cell or retreat behind its web, where it feaſts upon its game in ſafety, and conceals the fragments of thoſe carcaſes it has devoured, without expoſing to public view the leaſt remains of its barbarity, which

is yet to come. The badger, the hedge-hog, and the mole, alſo provide themſelves a magazine of plants and herbs, which they foreknow will enable them to lie concealed in their holes, during the hard froſts of winter, contented with their priſon, which affords them ſafety. Their holes are alſo conſtructed with amazing art, and have generally two apertures, that, in caſe one is beſet by an enemy, they may eſcape by the other. The doublings of the hare, and the tricks of the fox, to eſcape the hounds, are alſo aſtoniſhing indications of foreſight and ſagacity. The feathered race are likewiſe endowed with a ſimilar faculty, and often foretel an approaching ſtorm a conſiderable time before it appears, by retiring in flocks to their holes and hiding-places for ſhelter and protection. The birds of paſſage ſeem to inherit this gift in a moſt remarkable degree; for they aſſemble together in prodigious flocks, at an appointed hour, and take their leave of us before the approach of winter, which they foreſee will deſtroy the flies and other inſects upon which their own life depends, as they feed upon nothing elſe. And it is no leſs extraordinary than true, that theſe birds return as early as the ſun brings forth this claſs of inſects into new life; and they have alſo the ſagacity to find out and repoſſeſs their former neſts and habitations.* The ſame provident *forecaſt*, for ſelf-preſervation and ſafety, is even extended to the innumerable inhabitants of the immenſe ocean, where we ſee the fiſhes, preſſed by unceaſing hunger, indiſcriminately prey upon one another, the large upon the ſmall even of its own ſpecies; whence the ſmaller fiſh, in regular gradations, when in danger of being devoured, fly for an aſylum to the ſhallow waters where they know their enemy cannot or dares not purſue them. And this purſuit of one ſpecies of fiſh after another, is by no means confined to a ſingle region; for we find ſhoals of them purſuing one another, from the vicinity of the pole even down to the equator; and thus the cod, from the banks of Newfoundland, purſues the whiting, which flies before it, even to the ſouthern ſhores of Spain. It is aſtoniſhing alſo that herrings, which appear to generate towards the north of Scotland, regularly make their way, once a year, to the Britiſh Channel. Their voyage is conducted with the utmoſt regularity; and the time of their departure is fixed from the month of June to Auguſt. They always aſſemble together before they ſet out, and no ſtragglers are ever found

which might diſtinguiſh its place of abode, or create the leaſt jealouſy in any inſects, that their enemy was near. Into what hiſtory can we look, to find people who are governed by laws equal to what we obſerve in the republic of bees? What experience can we deſire beyond that we obſerve in the cunning ſpider, to teach us to guard againſt the artifices of thoſe who lay ſnares to catch the thoughtleſs and unwary? Or what can exceed the indefatigable ant in teaching us leſſons of frugality and induſtry?—Well might the wiſe man ſay to the ſlothful and ignorant, *Go, thou ſluggard, to the ant, conſider her ways, and be wiſe.* Prov. v. 6.

* This has been diſcovered by tying certain marks to their legs, or by cutting off a claw, &c. before they emigrate.———In the enſuing ſpring, if you preſerve their neſts, you will find the ſame birds will inhabit them, or if you deſtroy them they will rebuild in the ſame place, or near it.

from

from the general body.† It is impoſſible to aſſign any cauſe for this emigration, but it doubtleſsly proceeds from the ſame inſtinctive impulſe with which all orders of animate nature are more or leſs endued. Seeing then that the ſupreme Being, in his paternal regard for the minuteſt parts of his works, has endued the loweſt claſs of animals with a gift of foreknowledge in what immediately concerns their ſafety and welfare; would it not be derogatory to the equal providence of God, to ſuppoſe he had not ordained, in an infinitely ſuperior degree, a means of communicating foreknowledge to man, whom he hath graciouſly formed in his own expreſs image and likeneſs, and appointed lord over his vaſt creation?—A creature whom he hath endowed with a rational ſoul, capable of paying him adoration and worſhip; and with an underſtanding qualified to decypher the golden characters he hath placed in the firmament of heaaven, for *ſigns* of thoſe hidden events of futurity which are yet to come? If we give the ſcriptures an attentive peruſal, we ſhall find a variety of paſſages to confirm this opinion, both in the old and new Teſtament. And we may gather additional evidence, that the Almighty intended we ſhould ſtudy futurity, from the communications given to Adam in Paradiſe by the angel Gabriel; as well as from the commiſſion Michael the archangel received from God, to ſhew him in a viſion, the principal events of futurity, from his fall, to the birth, reſurrection, and aſcenſion, of Chriſt.* And I thank I am warranted to ſay, from the authority of our Saviour's own words, that there appears only one event concerning the human race, which the Deity ever propoſed to withhold from their knowledge, and that is, the time of the laſt and terrible day of judgment. But even of this awful and ſecret event, we are promiſed ſome previous intimations, by ſigns in the ſun, moon, and ſtars; ‡ which are the common ſignificators of all inferior tranſactions of futurity. For this reaſon we are told to *watch, for no man knoweth the hour when theſe things ſhall come;* therefore, thoſe who ſtudy the ſiderial ſcience, by their watchfulneſs of the heavenly bodies, and their capability of diſcovering ſuch ſigns in the ſun, moon, and ſtars, whenever the tremendous fiat ſhall be paſſed, will be the firſt to know that the viſitation of God is at hand; whilſt thoſe who condemn both the ſcience and its profeſſors, unprepared by any previous intimation, and folded in the arms of incautious repoſe, will find the fatal hour approach *like a thief in the*

† See Brookes's Nat. Hiſt. 2d. edit. 12mo. vol. i. p. 25. Introd. vol. ii. p. 168. vol. iii. p. 2, 4, vol. vi. p. 9, 20. For more opinions upon the ſubject, ſee my Nat. Hiſt. vol. xi. p. 65, &c.

* See Milton's Paradiſe Loſt, Books v. vi. vii. viii. xi. and xii. Adam for this purpoſe, is ſaid to be taken up to the top of an high hill, by Michael, who addreſſes him in theſe lines:

Adam, aſcend
This hill; let Eve, (for I have drench'd her eyes)
Here ſleep below, while thou to *foreſight* wak'ſt;
As once thou ſleptſt, while ſhe to life was form'd.

‡ Matt. xxiv. 29, 36. Mark xiii. 24, 25, 32. Luke xxi. 25.

night;

night; when petrified and motionleſs, in bitter anguiſh and deſpair, they will too late repent their negligence and incredulity. I would recommend a ſerious and attentive peruſal of theſe ſcriptures to every perſon who has doubts concerning the doctrine of Aſtrology. It is here pointed out, to the underſtanding of the moſt unlettered part of mankind, that the great and terrible day of the Lord, the day of judgment, will moſt aſſuredly come. Our Saviour's diſciples enquire of him, When this day ſhall be? He replies, "Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only: Watch, therefore, for in an hour when ye think not ſhall theſe things come; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark; and they knew not, until the flood came and took them away; ſo alſo ſhall the coming of the Son of man be. Then ſhall he ſend forth his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of heaven; then ſhall two be in a field, the one ſhall be taken, and the other left. Therefore be ye ready, leſt, coming, he find you ſleeping; and what I ſay to you, I ſay unto all, WATCH." Mark xiii. 4. 32-37. Now it is clear from the above, that ſigns of great and direful events are diſcoverable not only by the celeſtial bodies, but alſo by fearful ſights in the heavens; by tremendous earthquakes; by total eclipſes of the two great luminaries, which deprive them for a time of the power of giving light; and by other extraordinary phenomena, which ſhould always be attended to with reverence and awe. Theſe ſigns our Saviour informed his diſciples ſhould precede the deſtruction of Jeruſalem; and aſtrologers, and other hiſtorians, have borne record of the exact completion of this prophecy; and it muſt be ſelf-evident to every thinking mind, that the laſt day will come to paſs exactly in the way our Saviour has deſcribed it.—Now if we conſider aſtrology, what it truly is, a legal and virtuous ſtudy, we may eaſily believe the accounts tranſmitted to us by Joſephus and other hiſtorians, concerning its antiquity and divine original. We have already ſeen that Adam, previous to his expulſion from Paradiſe, was inſtructed in a foreknowledge of futurity, by the expreſs command of God, as a means of enlarging his mind, and alleviating his diſtreſs, upon being turned adrift into the wide world. Joſephus, an hiſtorian of character and eminence, who quotes the moſt ancient authors of reſpectability for what he aſſerts, confirms the ſame thing, and further informs us, that Adam, before his death, inſtructed his ſon Seth in this ſcience, who afterwards engraved the rudiments of it upon permanent pillars of ſtone, which endured through many generations, and were not entirely effaced till ſome time after the deluge. We have it from the ſame authority, that the art was taught by Enos and Noah, who preſerved it to the days of Abraham, and he increaſed the knowledge of it by divine aids, teaching it to

the Chaldeans and Egyptians. Joſeph is alſo ſaid to have patronized and taught it in Egypt, and is ſuppoſed by Origen, Diodorus Siculus, and other ancient hiſtorians, to have been the author of an aſtrological work, called, The Aphoriſms of Hermes the Egyptian.† Moſes afterwards taught and profeſſed it, independently of the gift of prophecy, which always came by divine inſpiration, and conſequently was only exerciſed upon certain extraordinary occaſions. From Moſes, we are told, the Prophets and Seers had it; and that it was afterwards particularly taught among the tribe of Iſſachar, who are on that account ſtiled in the ſacred writings, *Men who had underſtanding in the times*,‡ and were expert at reſolving all queſtions concerning futurity; and as this tribe were neither prieſts nor levites, nor endued with the ſpirit of prophecy, it follows that their *underſtanding in the times*, and their ability in foretelling future events, aroſe entirely from an acquired knowledge of the ſigns and influences of the heavenly bodies. For the ſame reaſon the Perſian aſtrologers were called Mages, or Wiſe men, who were ſkilled in the times; and the Chaldeans termed their young ſtudents in aſtrology, *Men ſkilled in wiſdom and cunning* §*ſcience, to learn the learning of the Chaldeans.* And after the Chaldean method of ſtudying the ſcience of aſtrology, Daniel, and Shadrach, and Meſech, and Abednego, were inſtructed by their tutor Melzar, and became *ten times more learned in all matters of wiſdom and underſtanding than all the aſtrologers in the realm;* in conſideration of which they were elected members of the public ſchools at Babylon,* which were founded for the ſtudy of this art; and Daniel was made, by the King's decree, Maſter over the Chaldean aſtrologers.‖

In the days of Samuel, it appears to have been a common cuſtom to go to the Seers, or men of underſtanding in the times, not only to be informed concerning future contingencies, but alſo to enquire after loſt goods. To this effect we find Saul and his ſervant diſcourſing, when they were ſent out to find the ſtrayed aſſes of Kiſh, Saul's father; and, not being able to find them, the ſervant propoſes to go and enquire of the Seer, which way the aſſes were gone, and where they may be found. Saul agrees to this, but aſks, *What have we to give him? we have no bread left, nor have we any ſufficient preſent.* The ſervant replies, *I have a fourth part of a ſhekel of ſilver, I will give him that.* Saul anſwers, *Well ſaid, let us go.*¶ This paſſage enables us to diſtinguiſh between the gift of prophecy, for the purpoſes of eſtabliſhing God's true religion, and the art of anſwering horary queſtions, and predicting future events. The one was evidently effected by ſupernatural means, and promulgated to the people without

† Orig. tom. in Gen. Diod. Sic. lib. i. cap. 2. ‡ 1 Chron. xii. 32. § Eſth. i. 13. Dan. i 4.

* In ſome of theſe ſchools Abram is ſaid to have been taught: and that Belus, the father of Nimrod, afterwards built the ſchool-houſe where Daniel was inſtructed in this ſcience. See Joſ. Ant. lib. i. cap. 8 Diod. Sic. lib. i. cap. 8.

‖ Dan. i. 4, 5, 11, 17, 18, 19, 20. ii. 48. v. 11. ¶ 1 Sam. ix. 6-10.

expence;

expence; whilſt the other, by being calculated for the benefit of reſpective individuals, was always accompanied with money or preſents. In the ſame way we find David, when in Keilah, where he heard that Saul was coming to beſiege him, was deſirous of knowing the truth, whether Saul was coming or not; and if he was, *Whether the men of Keilah would be true to him, or would betray him.* And being informed they would betray him into the hands of the enemy, who were ſeeking his life, he fled into the wilderneſs of Ziph, and eſcaped the danger that was impending over him. 1 Sam. xxiii. 10-14. And in the New Teſtament alſo, we have frequent confirmations of the meteorological part of this ſcience, from our Saviour's own words, in his converſation with the Phariſees, who were all verſed in aſtrology. He addreſſes them to this effect: "When it is evening, ye ſay, it will be fair weather, for the ſky is red; and in the morning, it will be foul weather, for the ſky is red and lowering. And when a cloud ariſeth out of the weſt, ſtraightway ye ſay, A ſhower cometh; and it is ſo. And when ye ſee the ſouth-wind blow, ye ſay, There will be heat; and ſo it comes to paſs. Ye hypocrites, ye can diſcern the face of the ſky, but the ſigns of the times ye cannot diſcern." Matt. xvi. 2, 3. Luke xii. 54-56. And now, if we impartially contemplate the origin and antiquity of this ſcience, and recollect that the beſt and wiſeſt men in every age of the world were profeſſors of it, we muſt admit its practice to be highly conſiſtent with all our moral and religious duties.

That the human underſtanding is alſo capable of attaining to a very high degree of knowledge in the hidden works of futurity, and in the ſecret operations of nature, is likewiſe to be proved, beyond the power of contradiction. Indeed the paſſages already quoted from the holy ſcriptures, are a ſufficient confirmation of it to every diſpaſſionate reader; but as there are ſome very extraordinary inſtances of this predictive faculty, recorded by different hiſtorians, I will juſt mention a few of them, by way of corroborating the evidence already brought in its ſupport. The Emperor Domitian required the profeſſor Largius Proculus to calculate his nativity, from the ſuppoſed time of his birth, which was done, and delivered into the emperor's own hands. Aſclatarius, a moſt famous aſtrologer of thoſe times, procuring a copy of this nativity, rectified it, and foretold the hour and manner of the emperor's death; which when Domitian heard, he commanded Aſclatarius to be brought before him, when he affirmed his predictions would prove true. Domitian aſked him if he could foretel the manner of his own death? Aſclatarius replied, That he knew he ſhould ſhortly be torn in pieces by dogs; but, to confute the aſtrologer, the emperor ordered him to be burnt alive. The poor fellow was accordingly led for execution; the body was bound and laid upon the pile, and the fire kindled; but at that inſtant, there aroſe a dreadful ſtorm of wind and rain, which drove the ſpectators away, and extin-

extinguiſhed the fire; and Aſclatarius was afterwards torn in pieces by dogs, as he had foretold. When Latinus informed the emperor of this event, he was greatly mortified, and very melancholy; and, on the day his aſſaſſination had been predicted, he feigned himſelf indiſpoſed, and locked himſelf up in his chamber. Stephanus, the captain of his guard, went to his door, pretending he had received ſome important diſpatches, which he wanted to deliver to him; but, Domitian declining to admit him till a certain hour was paſt, Stephanus perſuaded him it was then much later than the time ſpecified. The emperor, in conſequence, concluding the danger to have paſſed by with the hour, or looking upon the prediction as a mere fable, ſeeing no conſpiracy or danger about him, opened the door, upon which Stephanus ſtept up to him with a drawn dagger, and ſtabbed him to the heart, in the very hour that had been predicted by the aſtrologer, on the eighteenth day of September, the month he had ordered to be called Germanicus.* The ſame writers add, that Apollonius Tyaneus was at that inſtant of time at Epheſus, ſtanding in the preſence of the magiſtrates, and in a kind of ecſtacy, cried out, O Stephanus, ſtrike the tyrant; and after a pauſe, added, It is well, thou haſt killed him. This art of rectifying nativities was a diſcovery which brought the ſcience to very high perfection, and has enabled its profeſſors to be aſtoniſhingly exact in predictions of conſequence. Thus Lucius Tarutius Firmianus, by the acts of Romulus's life, and the time of his death, found that he was born in the firſt year of the ſecond Olympiad, the twenty-third day of the month, about ſun-riſing. And hence he diſcovered that the building of Rome was begun when the Moon was in Libra, the Sun with Mercury, and Venus in Taurus, Jupiter in Piſces, and Saturn with Mars in Scorpio.† The Archbiſhop of Piſa conſulted ſeveral different profeſſors of aſtrology concerning his deſtiny, and they all calculated his nativity at different times, and without any communication with one another; but they all foretold him he would be hanged. It ſeemed highly incredible at the time, becauſe he was in ſo much honour and power; but the event juſtified the predictions; for, in the ſedition of Pope Sextius IV. in the ſudden rage and uproar of the people, he was ſeized and hanged.‡ Petrus Leontius, a celebrated phyſician and aſtrologer of Spoletanum, caſt his own nativity, and foretold that his death would be occaſioned by water, and many years afterwards he was found drowned in a pond, into which he had fallen the preceding night, by miſtaking his way.§ Joſephus tells us he caſt the nativities of Veſpaſian, and his ſon Titus, and predicted that they would both be emperors; and ſo it turned out.¶ R. Cervinus

* Vid. Sueton. in Domitian. † Vid. Peucer de Divinat. ſect. de Aſtrolog. ‡ Vid. Annal. Florentin. § Jovius, Elog. 35.

¶ See many other curious particulars of this kind in Joſephus. As, that of Tiberius appointing his ſucceſſor upon augury. Antiq. xviii. 8. The whole ſtory of Agrippa, ibid. 7, 8. eſpecially p. 475, 510, of the folio tranſlation. For the death of Antigonus foretold by Judas, ſee Antiq. xiii. 19. and Wars, i. 3.

calculated

calculated the nativity of his ſon Marcellus, and foretold that he ſhould come to great preferment and dignity in the church; and, his mother afterwards entreating him to marry one Caſſandra Benna, he very reſolutely declined it, ſaying, He would not with the bands of matrimony bind himſelf from that better fortune which the ſtars had promiſed him if he continued to live ſingle and unmarried. And he was afterwards really made pope.* Picus Mirandula was a ſevere writer againſt Aſtrology, inſomuch that he was termed, *Flagellum Aſtrologorum*, the Scourge of Aſtrologers; and, to ſtop the malignity of his pen, Lucius Bellantius, and two other aſtrologers of eminence, procured the time of his birth, and calculated his nativity, which they afterwards ſent him, with this prediction incloſed, "That he would die in the thirty-third year of his age." This exaſperated him ſo much, that he began to write a new tract, with inconceivable aſperity, againſt the poor aſtrologers, attempting to prove their calculations a mere bubble, and themſelves a ſet of impoſtors. But when the fatal appointed hour arrived, he ſaw the folly of his own conceits; recanted his opinion, and ſealed by his death a ſtanding memorial of the inerrability and truth of this ſcience.† Many other extaordinary circumſtances of the kind might be related from different authors, were it not already ſufficiently obvious that the intellectual faculties of man, when cultivated by ſtudy, and improved by obſervation and experience, are capable of attaining a very extenſive degree of knowledge and ſkill in this art. We will therefore diſmiſs this argument, and endeavour to explain what the ſubjects are that the ſcience of Aſtrology naturally comprehends.

Aſtrology is compounded of ἀστὴρ, *ſtar*, and λόγος, *diſcourſe*, and literally implies, *The doctrine of the ſtars*; teaching how to judge of their effects and ſecret influences, and to foretel future events, by the order of their different aſpects, qualities, and poſitions; and alſo how to diſcover their energy and force upon earthly ſubſtances, in the wonderful and abſtruſe operations of the nature. It comprehends the moſt excellent part of that noble ſcience called Phyſiology, or Natural Philoſophy, which is the doctrine of natural bodies in the conſtruction of the works of nature. The body naturally may be conceived either generally, as one perfect and entire body; or ſpecially, as it may be divided into two, or ſubdivided into many thouſand component parts. This grand and perfect body of nature is called the World, or the whole world, which is generally conſidered as making but one entire body; but this general body admits of many ſpecial diviſions and ſubdiviſions; and is firſt divided into two branches,

* Vid. Thuan. lib. 15. It is remarkable that this prediction was printed at Venice, and publiſhed by Curtius Trojanus in a book of nativities written by Gauricus, upwards of three years before Marcellus Cervinus was proclaimed pope. See a very remarkable ſtory in Roques's Continuation of Saurin's Diſſertations, tom. vi. 254, 8vo. edit.

† Yaiah, king of Africa, having been informed by one ſkilled in aſtrology, that a particular day would be fatal to him, paſſed it in prayer. In the evening, happy that he had eſcaped the danger, he ordered a magnificent feaſt, and died as he ſat down to table.

making one body natural called Celeſtial, and another called Terreſtrial; and hence ariſe two diſtinct ſciences, the one termed Uranology, and the other Geology.

Geology is a ſcience treating of the natural body called the earth, and ſpeaks either generally of the whole earth, or ſpecially of the parts, of ſome particular part thereof; and is either ſpeculative, or practical. Speculative Geology conſiſts in the ſimple inveſtigation of the earth, either in whole, or in part, and of the principles and affections thereof; and to this purpoſe it treats either of the common being of any earthly thing, merely as it is a being abſtract from all matter, whether intelligible or ſenſible; and as it operates thus, it is termed Metaphyſical or Preternatural Philoſophy. But, if it diſcourſes of a moveable being in matter, and that as it is perfectly material, it is then called Natural Philoſophy. Or, if it ſpeaks of things converſant in matter intelligible, but not ſenſible, as they are the abſtracts of matter, it is named mathematical or Abſtract Philoſophy. Of this ſort of ſcience the ſubject is Quantity, and is either continued, or diſcrete. If of continued quantity, it is called Geometry, or its ſubordinate, Perſpective; but, if the quantity be diſcrete, it is then termed Arithmetic, or its ſubordinate, Muſic. Natural Philoſophy properly ſo called, treats of terreſtrial bodies, either ſimple or mixed. The ſimple bodies conſiſt of the four elements, called Fire, Air, Earth, and Water, which occupy all places, from the utmoſt and inferior bodies of the heavenly matter unto the inmoſt centre of the earth, ſo that vacuum no where exiſts under the cope of heaven. The mixed bodies are compounded of theſe four elements, and are divided into animate and inanimate bodies. And all animate bodies are endued either with a vegetive, ſenſitive, or rational, faculty. Now, while we ſtudy the doctrine of this earthly body natural, the ſciences of Geography, Hiſtory, and Chronology, naturally flow from it: the firſt of which deſcribes the ſituation and boundaries of the different parts of the earth; the ſecond relates the hiſtory of whatever has been ſeen or tranſacted upon it; and the third computes and adjuſts all the different æras and portions of time, from the creation of the world to the preſent hour. And ſubordinate to theſe are Topography, or a deſcription of particular places, and Chronologies of certain diſtinct periods of time. Practical Geology is that part of Natural Philoſophy which conſiſts in Speculation for the profit and advantage of mankind; and leaves a track or fruit of its operation remaining, when the act itſelf is paſt and gone. And this is a ſort of ſtudy claſſed under the denomination of Art, rather than of Science. The ſubject of it muſt be either Man himſelf, or ſome ſubordinate ſubſtance. If Man be the ſubject of inveſtigation, then the object will be to teach him precepts of morality; and this we call Ethical

Ethical Philoſophy; or elſe to inſtruct him in the Art of Reaſoning, called Logical Philoſophy; or in the art of Speaking, which we term Grammatical or Rhetorical Philoſophy. But, if the ſpeculation be upon any ſubordinate ſubſtance, then the earth itſelf, or the productions of it, become the ſubject of inveſtigation. If it be the earth, then the buſineſs we contemplate is to improve and cultivate the ſoil, for the increaſe of uſeful vegetation, which is called Agriculture; but, if it be the productions of the earth, then the ſtudy muſt be ſo to prepare and manufacture them, as to render them the eſſentials of Health, Wealth, Food, or Clothing; or whatever elſe is conducive to the comforts or neceſſities of mankind. And theſe are ſeverally diſtinguiſhed by as many ſignificant terms as there are occupations or employments, by the invention and uſe of which all theſe things are produced.

Uranology is a ſcience which treats of the natural body of heaven, after the ſame manner as geology deſcribes that of the earth; and ſpeaks either generally, of the whole heaven; or ſpecially, of ſome particular or diſtinct part of it. And, as Uranology is a part of Phyſiology, ſo has it the ſame principles, whether internal, as matter and form; or external, as the cauſes efficient and final; and theſe are principles of their own nature, as chance and fortune are principles by accident. It hath alſo affections internal, as motion and reſt, and finity and infinity; and the ſame external, as time and place. Uranology is alſo either ſpeculative or practical. Speculative Uranology conſiſts in the ſimple knowledge of the heavens, either in whole or in part, and of their various principles and affections; and to this purpoſe it ſpeaks of theſe things either mathematically or naturally. Mathematically, it treats of aſtronomy, or uranometry, which is a ſcience that points out the magnitude, meaſure, and motion, of the heavens, and of the ſtars therein; and naturally, it defines the qualities, motions, aſpects, and operations, of the heavenly bodies, and all the apparent and inſenſible influences. Practical Uranology is that ſublime art, which, being once perfectly known and rightly underſtood, enables a man, by his ſkill in the affections of the heavens and heavenly bodies, to unboſom the remoteſt tranſactions of futurity, and to trace the myſterious and moſt obſcure operations of nature to their ſource; whence he defines the innate principles and virtues of all animal, vegetable, and mineral, ſubſtances, and points out their reſpective uſes, for the laſting profit and advantage of mankind.

Having thus ſhewn what the word Aſtrology imports, and arranged its component parts by the rules of ſcience, it will be ſeen that its collateral branches are ſo extenſive and multitudinous, that moſt men of any learning

learning or ingenuity at all, are ſome way or other converſant in aſtrology, without appearing to know it. But the perverſeneſs of human nature is in this inſtance moſt ſtrikingly viſible, ſince it leads mankind to a choice of inferior ſpeculations, whilſt they utterly neglect an inveſtigation of thoſe curious, indiſcernable, inſenſible, and impalpable, tracks of nature, which open to a field of unbounded information, calculated to reform the mind, and enlarge the underſtanding; and to extirpate the ſeeds of atheiſm, by leading to the moſt ſublime and heavenly contemplations of a ſupreme being. The common objections againſt engaging in this elevated ſtudy are equally abſurd and ridiculous; but they proceed only from thoſe men who wilfully neglect, or obſtinately perſiſt in a diſbelief of, nature's ſecret and imperceptible works; and yet her operations are ſo manifeſt, and ſo often confirmed by fatal experience, that it is aſtoniſhing mankind are not more frequently awakened by them. Thus we ſee a man inſtantaneouſly taken off by a violent and feveriſh diſtemper, and yet no one can poſſibly conceive how or from what cauſe it proceeds; nor can the moſt able phyſician, by any depth of medical ſkill, point out its genuine cauſe, ſo as to ſhew that another man under the ſame ſymptoms ſhall be ſeized with juſt ſuch another diſorder. But look into the ſick man's nativity, by the rules of Aſtrology, and there you will moſt apparently ſee the root and cauſe of his affliction: and hence we demonſtrably prove, that it was not ſo much the effect of catching cold, or of any accident, which brought on the malady, but the evil influence of ſome malignant aſpect, that unperceived and unſuſpected gave the fatal blow, while a cold, or ſome trifling accident, were but mere inſtruments; for another man ſhall have a worſe cold, and ſcarcely find himſelf the leaſt feveriſh, or expoſed to danger.

Thus we find Aſtrology comprehends every operation that proceeds out of the maſter-wheel or frame of nature, and furniſhes us with a knowledge of the occult virtues of all earthly ſubſtances, and of the nature and end of every particle of God's creation; and, to minds that can reliſh enjoyments ſuperior to thoſe of ſenſe, nothing can furniſh more noble and exalted pleaſures than a contemplation and ſtudy of theſe immenſe works; while nothing ſurely can give greater proofs of an abject and contracted mind, than to be daily converſant with, and yet ſtupidly inſenſible of, the amazing miracles of nature. The ſun, moon, and ſtars, were not made by a wiſe and beneficent Creator, that the wonders of them ſhould open themſelves to eyes that ſee not, or diſplay their influences unregarded to the incurious inhabitants of the earth. It was indeed principally for the pleaſure of him by whom all things exiſt, that *they are and were created*; *who rejoiceth in his works*—in ſurveying that ſtructure which Omnipotence alone could raiſe; but they are likewiſe deſigned

ſigned to communicate wiſdom and happineſs, and intellectual and moral improvement to mankind. And to him who is not barely ſatisfied with an external admiration of things, they will ſuggeſt ſuch reflexions as will make him both wiſer and better; for at the ſame time that they feaſt his imagination, they will enlarge his underſtanding, and meliorate his heart. Whatever part of the works of nature we caſt our eyes upon, we ſhall find imprinted therein ample leſſons of inſtruction and improvement. Would we contemplate this inexpreſſible greatneſs and majeſty of God, let us look up and ſurvey the heavens, which are ſpread over us like a curtain: *they declare the glory of God, and ſhew forth his handy work*—they viſibly ſhew it forth to the rude and illiterate; but the mind, which is fraught with this comprehenſive ſtudy, may for ever expand itſelf in the immenſity of the proſpect. Even the irrational and inanimate part of the creation are held forth by the wiſdom of God, to direct the beings of reaſon in the way that they ſhould go; and our Saviour in his parables deſcends to the lifeleſs emblems of ſeed ſown, of the fig-tree, and of a ſingle grain of muſtard-ſeed, to enlighten the underſtanding of mankind. Is it not then the duty of every rational creature to improve by this divine example, and, by a ſtudy of that excellent part of aſtrology called natural philoſophy, to increaſe our imperfect knowledge in the ſubjects of creation? Such knowledge as this lies open even to the wayfaring man; it grows in every field, and meets us in all our paths; and, as it is moſt important to be well underſtood by the reader, before any material progreſs can be made in the aſtrology of the heavens, I ſhall conclude theſe obſervations with a ſhort introduction to the ſtudy of nature.

A SUMMARY VIEW of the WORKS of CREATION, in the CONSTRUCTION of NATURE.

NATURE is that which God has ordained empreſs over all the works of his creation, and over every part of the celeſtial and terreſtrial world. This world comprehends both the heaven and the earth, and is compounded of three ſeparate and diſtinct parts, which are alſo called worlds, namely, an elementary world, which is the loweſt in dignity; a celeſtial world, which is next above the elementary; and an ethereal world, which is the higheſt of all; and theſe three ſmaller worlds make the one entire great world, or univerſe. In the order of nature, the all-wiſe and ſupreme Being has ordained that every inferior ſhould be governed by its ſuperior; and by this eternal decree the intellectual world actuates and governs the celeſtial, which conſiſts of the ſun, moon, and ſtars, and all the hoſt of heaven; and the celeſtial world actuates and governs the elementary world, and all elementary bodies, whether animal, mineral, or vegetable.

The elementary world is compoſed of the four elements, fire, air, earth, and water, of which all things peculiar to the elementary world are generated; but theſe elements, in the ſtate we commonly find them, are not pure, but intermixed with each other; and they often change one into the other by nature, as fire turns into ſmoke, and ſmoke into air, and air into water, &c. Each of theſe elements has likewiſe two ſpecific qualities, viz. fire is hot and dry, water is cold and moiſt, air is hot and moiſt, and the earth is cold and dry; ſo that fire is inimical to water, and air to the earth. Theſe elements alſo poſſeſs three eſſential properties inherent in themſelves, viz. air has motion, thinneſs, and darkneſs, fire has motion, brightneſs, and thinneſs; water has motion, darkneſs, and thickneſs, and earth hath darkneſs, thickneſs, and quietneſs; ſo that fire is twice more thin than air, thrice more moveable, and four times more bright; air is twice more bright, three times more thin, and four times more moveable, than water; water is twice more bright, thrice more thin, and four times more moveable, than earth; as therefore fire is to air, ſo is air to water, and water to earth; and *vice verſa*, as earth is to water, ſo is water to air, and air to fire. Three of theſe elements have motion, and are active; but the earth is fixed and paſſive, and only ſupplies matter for the other elements to act upon; for, as nothing can be produced unleſs matter be ſubminiſtered, ſo of neceſſity one element muſt ſubminiſter that matter for the operation of the others. And no influence could be diſpenſed by the heavens, unleſs there were elementary bodies

bodies to receive their influence; therefore every active principle muſt of neceſſity be in motion, and every paſſive principle muſt be at reſt. And accordingly, as the active elements find the earth that they act upon to be pure or impure, ſo will the work be that is produced. The earth can bring forth nothing of itſelf, but is the womb or matrix into which the other elements diſtil or project their ſeminal virtues; and, in proportion as it is impregnated by their force and energy, it brings forth, according to the due courſe of nature. The earth alſo receives the celeſtial rays and influences of all the heavenly bodies, as ordained by God, to be the object, ſubject, and receptacle, of them; whereby it not only brings forth what is intended to be produced, but alſo multiplies what it receives, and ſeparates the good from the bad, and the pure from the impure. It likewiſe contains the ſeed or ſeminal virtues of all elementary bodies, and hath a triplicity in itſelf, viz. mineral, animal, and vegetive. It is the common fountain or mother from whence all things ſpring, whoſe fruitfulneſs is produced by the three-fold operation of fire, air, and water. And as theſe elementary bodies poſſeſs moſt extraordinary qualities, it will be proper to conſider each of them diſtinctly, and to explain their ſeveral properties more at large.

Fire, the firſt active element, is an elaſtic body, compoſed of infinitely ſmall particles, ſcarcely, if at all, adhering to each other; and a body in motion. It is in effect the univerſal inſtrument of all the motion and action in the univerſe; without fire, all bodies would become immoveable, as in a ſevere winter we actually ſee our fluids become ſolid for want of it. Without fire a man would harden into a ſtatue, and the very air would cohere into a firm rigid maſs. Fire then is the ſole cauſe of all mutation or change; for all mutation is by motion, and all motion by fire. Upon the abſence of only a certain degree of fire, all oils, fats, waters, wines, ales, ſpirits of wine, vegetables, and animals, become hard, rigid, and inert; and the leſs the degree of fire, the ſooner is this induration made. Hence, if there were the greateſt degree of cold, and all fire was abſolutely taken away, all nature would grow into one concrete body, ſolid as gold, and hard as diamond; but upon the re-application of fire it would recover its former mobility. So that upon this one element of fire depends all fluidity of humours and juices; alſo all vegetation, putrefaction, fermentation, animal heat, and a thouſand other things. Fire is in itſelf but one, though it centres in divers places. It centres in the heavens, and is boundleſs, where it guards and preſerves nature, and enlivens all the creation, giving life, light, and motion to all creatures, and ſtirs them up to fecundity and fruitfulneſs. It centres alſo in the earth, where it generates metals, minerals, and ſtones; and, by joining itſelf with the beams of the celeſtial ſun and moon, pro-

duces

duces vegetation upon the ſurface of the earth. It occaſions that heat we ſometimes obſerve in ſprings and fountains; and imparts a principle of its own into whatever it produces; ſo that whatſoever retains life retains it by virtue of its own incloſed heat; and, whenever this is exhauſted or extinguiſhed, it periſhes and dies. And, as water purgeth, cleanſeth, and diſſolveth all things that are not fixed, ſo fire purgeth and perfecteth all things that are fixed; and, as water conjoins all things that are diſſolved, ſo fire ſeparates all things that are conjoined; it cauſes all ſeeds to grow and ripen; and, when they are ripe, it expels them by the ſperm into divers places of the earth; and as the ſituation and temperature of theſe places are, whether hot or cold, moiſt or dry, pure or impure, ſo will the diverſity of things be both in the bowels and upon the ſurface of the earth. But, amongſt all the wonderful properties of fire, there are none more extraordinary than this, that, though it is the principal cauſe of almoſt all the ſenſible effects that continually fall under our obſervation, yet it is in itſelf of ſo infinitely a ſubtle nature, that it baffles or defeats our moſt ſagacious enquiries, nor ever comes within the cognizance of our ſenſes.

Fire may be divided into three kinds or ſpecies, viz. celeſtial, ſubterraneous, and culinary. Celeſtial fire is that which is peculiar to the celeſtial regions, where it exiſts in the greateſt purity and perfection, unmixed with ſmoke, or any of that groſs, feculent, or terreſtrial, matter, found in culinary and ſubterranean fire? but, allowing for this difference, the effects of the celeſtial fire appear to be the ſame as thoſe of the culinary. Subterraneous fire is that which manifeſts itſelf in fiery eruptions of the earth, volcanoes, or burning mountains, and is always found in the more central parts of the earth, and often in mines and coal-pits. Culinary fire is that which we employ in all chemical operations, and in the common occaſions of life. To aſcertain the force and power of fire, the learned Boerhaave made innumerable curious experiments, which enabled him to divide it into ſix degrees. The firſt degree is that by which nature performs the office of vegetation in plants, and by which chemiſtry imitates and does the like. This commences from the higheſt degree of cold, which in Fahrenheit's thermometer is denoted by one, and ends at eighty degrees; ſince in this whole interval vegetables of one kind or other give indication of life and growth; ſo that, if all plants be examined by the degrees of heat contained within theſe limits, we ſhall find all of them come to maturity in one or other of theſe intermediate degrees. This heat is ſuited to extract the native ſpirits of odoriferous vegetables with oils, as that of roſes, jeſſamin, and the like. Thus the fragrant ſcent of roſes may be communicated to oil, by putting the inodorous and inſipid oil of olives in a tall clean chemical glaſs, and digeſting it in a heat of fifty-ſix degrees, with

with the moſt fragrant roſes, gathered juſt as they are opening in a morning; the application of a ſimilar degree of heat would alſo impregnate alcohol with the pureſt ſpirit of ſaffron. The ſecond degree of fire may be accounted that of the human body, in a healthy ſtate. This degree is always greater than that of the ambient air, and may be ſuppoſed to commence at the 40th degree of the thermometer, and end about the 94th. Within this compaſs animals may live and ſubſiſt, that is, if their juices be of any degree of heat within theſe bounds. The eggs of inſects ſubſiſt unhurt during hard winters, and hatch in the ſucceeding ſpring. Fiſhes, both of the ſea and of rivers, live in water which is only thirty-four degrees warm; and fiſhes that have lungs, and all reſpiring animals in a ſtate of health, communicate to their humours a warmth of ninety-two degrees; and therefore the utmoſt limits of this degree are fixed at thirty-three and ninety-four. Within the compaſs of this heat are included the vital actions of animals, the fermentation of vegetables, and the putrefaction both of vegetables and animals; and likewiſe the generation, breeding, hatching, birth, and nutrition, of animals. This degree is alſo employed by chemiſts to prepare elixirs, volatile alkaline ſalts, and tinctures. The third degree of fire is that which extends from ninety-four degrees of the thermometer to 212, at which laſt, water uſually boils. This degree is required in the diſtillation of ſimple and compound waters, the eſſential oils of vegetables; and will coagulate or conſolidate the ſerum, blood, and other animal juices, and conſequently deſtroy life. The fourth degree of heat may be reckoned from the degree 212 to 600; within which limits all oils, ſaline lixivia, mercury, and oil of vitriol, are diſtilled; lead and tin will alſo melt and mix together. The oils, ſalts, and ſaponaceous juices, of animals and vegetables, are rendered volatile and acrid, and become more or leſs alcaleſcent; their ſolid parts are calcined and loſe their diſtinguiſhing qualities and proper virtues; and with this degree of fire, foſſil ſulphur and ſal ammoniac are ſublimed. The fifth degree is that wherein the other metals melt, and which commences from ſix hundred degrees of the thermometer, and ends where iron is held in a ſtate of fuſion. In this degree moſt bodies are deſtroyed; but glaſs, gold, ſilver, copper, and iron, remain long unchanged; all other fixed bodies grow red hot in this degree, and all the unvitrifiable ſtones are calcined. The ſixth and higheſt degree of fire hitherto known, is that of the burnings lens, or ſpeculum, by M. Villette, Tſchirnhauſen, Buffon, and others. The focus of theſe lenſes will even volatilize what is called the metalline or mercurial part of gold, and vitrify the more terreſtrial. The utmoſt degree of fire is the vitrification of fixed bodies, which the ancient magi, or the aſtrologers of the eaſt, diſcovered; and they predicted the final end of the world by fire, and its mutation into tranſparent glaſs.*.

* See Boerhaave's Chemiſtry, vol. i. part 2. Muſchenbroeks's introd. ad Phil. Nat. tom. ii. cap. xviii. Prieſtley's Exp. and Obſ. vol. i. p. 282, &c. Franklin's Letters and Papers on Philoſophical Subjects, p. 412, &c. Chambers's Cyclop. vol. ii. Art. *Fire*.

Air is the next active element that engages our attention, and it is divided into *proper* or *elementary*, and *common* or *heterogeneous*. Elementary air, properly so called, is a subtile, homogeneous, elastic, matter; the basis or fundamental ingredient of common air, and that which gives it the denomination. It likewise enters into the composition of most or perhaps all bodies, and exists in them under a solid form, deprived of its elasticity, and most of its distinguishing properties, and serving as the cement and universal bond of nature; but capable, by certain processes, of being disengaged from them, recovering its elasticity, and resembling the air of our atmosphere. The peculiar nature of this aerial matter we know but little of; what authors have advanced concerning it being chiefly conjectural. We have no way of altogether separating it from the other matter, with which, in its purest state, it is more or less combined, and consequently no way of ascertaining, with satisfactory evidence, its peculiar properties, abstractedly from those of other bodies. Philosophers, both ancient and modern, maintain, with great plausibility, that it is the same with the pure ether, or that fine, fluid, active, matter, diffused through the whole expanse of the celestial regions, and of the interior heavens; and it is supposed to be a body *sui generis*, ingenerable, incorruptible, immutable, present in all places and in all bodies.

Common or heterogeneous air, is a coalition of corpuscles of various kinds, which together constitute one common mass, wherein we live and move, and which we are continually receiving and expelling by respiration. The whole assemblage of this makes what we call the *atmosphere;* and, where this air or atmosphere ends, there the pure ether is supposed to commence, which is distinguished from air, by its not making any sensible refraction of the rays of light, as air does. This common air, says the ingenious Mr. Boyle, is the most heterogeneous body in the universe; and Boerhaave shews it to be an universal chaos, or *colluvies*, of all kinds of created bodies. Besides the matter of light or fire which continually flows into it from the heavenly bodies, and probably the magnetic effluvia of the earth, whatever fire can volatilize is found in the air. Hence the whole fossil kingdom must be found in it; for all of that tribe, as salts, sulphurs, stones, and metals, are convertable into fume, and thus capable of being rendered part of the air. Gold itself, the most fixed of all natural bodies, is found to adhere close to the sulphur in mines; and thus to be raised along with it. Sulphurs also make a considerable ingredient of the air, on account of the many volcanoes, grottos, caverns, and other spiracles, chiefly affording that mineral, dispersed through the globe. All parts of the animal kingdom must also be in the air; for, beside the copious effluvia continually emitted from their bodies, by the vital heat, in the ordinary process of perspiration, by means of which an animal in the course

courſe of its duration, impregnates the air with many times the quantity of its own body; we find that any animal when dead, being expoſed to the air, is in a certain time wholly incorporated with it.* As to vegetables, none of that claſs can be wanting in the contribution of their effluvia to the common air, ſince we know that all vegetables, by putrefaction, become volatile. The aſſociations, ſeparations, attritions, diſſolutions, and other operations of one ſort of matter upon another, may likewiſe be conſidered as ſources of numerous other neutral or anonymous bodies, unknown to the moſt inquiſitive naturaliſt. Thus air is one of the moſt con-

* This fact is proved in a very ſtriking manner, by an extraordinary effect produced by thoſe dead bodies, after they became filled with air, which were unfortunately drowned in the Royal George at Spithead, on the 29th of Auguſt, 1782. This ſhip was heeled on her ſide for the purpoſe of ſome repair, when the water ruſhed into her lower port-holes, and ſunk her almoſt inſtantaneouſly. She went down in fourteen fathom water, and fell upon her ſide, as was evident from her top-maſts, which remained above the water in an inclined direction. A conſiderable time after this fatal accident, ſhe ſuddenly righted, and her maſts became nearly perpendicular. No one could account for this extraordinary tranſaction, which was effected without any apparent cauſe; and it remained for ſome time a circumſtance equally aſtoniſhing and inexplicable. At length ſome very able anonymous writer publiſhed the following ingenious and correct ſolution of it.

" By the muſter-roll of this unfortunate ſhip, it appears that 495 ſouls periſhed between her " decks; and, as the bodies had no way to eſcape, they of courſe remained in that ſituation. " Now all bodies in a ſtate of putrefaction ferment, and this fermentation generates large quan- " tities of air, ſo that a putrefying carcaſe, inflated by the generation of air, expands itſelf to a " ſize far exceeding its original bulk, and becomes lighter than water in a very high degree; and " will conſequently be preſſed upwards towards the ſurface, with a power equal to the weight " of a quantity of water adequate in bulk to the inflated carcaſe; and would riſe immediately " to the ſurface in a perpendicular line, if not obſtructed in its paſſage. Now it is obvious " that the 495 carcaſes, which lay between the decks until fermentation and putrefaction " commenced, would riſe as ſoon as the generated air rendered them ſpecifically lighter than " ſea water: and, as fermentation increaſed their bulk, they would by their expanſion, remove a " quantity of water from between the decks, on the loweſt ſide of the ſhip (to which by their " gravity they would naturally incline when their breath firſt left them) equal to their increaſed bulk; " and, being then acted upon by the upper preſſure of the water, would exert againſt the under- " part of the decks, immediately over them, a power likewiſe equal to ſuch weight of water as " equals their increaſed bulk. The heavieſt ſide of the ſhip, being thus firſt lightened by the " diſplacing ſo large a quantity of water, and exchanging it for air; and then acted upon by the " preſſure of the water upwards againſt the under ſide of the inflated carcaſes, lifting hard againſt " the decks on or beneath the centre of the ſhip; and farther by the preſſure of the water upwards, " againſt the under ſide of the hulls, maſts, &c. together with the counterpoiſe of a large weight " of water between decks, on the higheſt ſide; would cauſe her to be nearly in equilibrio; " and conſequently, the firſt ſtrong tide (as was the caſe) would ſwing her on her keel, and " right her.

" To ſhew that 495 bloated carcaſes might have power ſufficient to produce ſo ſtrange a phe- " nomenon, let us ſuppoſe each carcaſe at that time equal to a twenty-gallon caſk, and it could " be no leſs, for, when in a ſtate of putrefaction, not only the abdomen and thorax, but even the " ſmalleſt veſſel in the human frame, becomes inflated by the vapour generated in fermentation; " ſo that the limbs ſwell to the extremities, and become buoyant, which makes the eſtimate of twenty " gallons per carcaſe leſs perhaps than the truth.

" Then 495 the number of carcaſes ſuppoſed to have remained between the
20 " decks, being multiplied by 20, the number of gallons increaſed
252)9900(39 " in each carcaſe, which divided by 252, the number of gallons
2340 " contained in a ton liquid meaſure, quotes 39 tons 72 gallons,
..72 " which multiplied by 3, to anſwer the treble power, make
39 72 " near 118 tons; a difference of weight between the two
3 " ſides fully ſufficient, with the aſſiſtance of a ſpring tide, to
217 Tons, 3 hhds. 27 gal. " lift the ſhip to a balance, which the tide, though ever ſo " ſtrong, could not have effected without it."

ſiderable

ſiderable and univerſal agents in all nature, being concerned in the preſervation of life and the production of moſt of the phenomena relating to this world. Its properties and effects, including a great part of the reſearches and diſcoveries of the modern philoſophers, have in conſiderable degree been reduced to preciſe laws and demonſtrations; in which form they make a very extenſive and important branch of the mixed mathetics, called Pneumatics; for a more perfect knowledge of which, I beg leave to recommend the curious reader to Dr. Prieſtley's invaluable Experiments and Obſervations on different kinds of Air. But I ſhall juſt obſerve further, that to the preſſure of air we are to attribute the coherence of the parts of bodies. Breathing too, on which depends animal life, is owing to the preſſure and ſpring of the air; and to the ſame cauſe may be attributed the production of fire and flame, as appears from the ſudden extinction of fire when deprived of air. It is likewiſe neceſſary for the exiſtence and propagation of ſounds, for the germination and growth of plants, for conveying all the variety of ſmells, and for receiving and tranſmitting the rays and influences of the celeſtial world to the terreſtrial. Air acts upon all bodies by its common properties of weight and elaſticity, and by the peculiar virtues of the ingredients whereof it is compoſed. Theſe properties of weight and elaſticity in the air, when engendered in large quantities in the bowels of the earth, and heated by the ſubterranean fire, occaſion earthquakes, and other vehement commotions of nature. And by ſome late experiments of M. de la Hire, it is found that a certain quantity of condenſed air, if heated to a degree equal to that of boiling water, will produce an exploſion ſufficient to tear aſunder the ſolid globe. By means of a corroding acid, air diſſolves iron and copper, unleſs well defended by oil; even gold in the chemiſt's laboratory, when the air is impregnated with the effluvia of aqua regia, contracts a ruſt like other bodies. It fixes volatile bodies, and volatilizes thoſe which are fixed. From the different effluviæ diffuſed through the air, proceed a variety of effects. Near mines of copper, it will diſcolour ſilver and braſs; and in London, where the air abounds with acid and corroſive particles, metalline utenſils ruſt much ſooner than in the country. Stones alſo undergo the changes incident to metals. Thus Purbeck ſtone, of which Saliſbury cathedral is built, is obſerved to become gradually ſofter, and to moulder away in the air; and Mr. Boyle gives the ſame account of Blackington ſtone. It is very difficult to obtain oil of ſulphur in a clear dry air, as its parts are then more ready to evaporate; but in a moiſt cloudy air it may be obtained in abundance. All ſalts melt moſt readily in cloudy weather; and ſeparations proceed beſt in the ſame ſtate of the air. If pure wine be carried into a place where the air is full of the fumes of wine then fermenting, it will begin to ferment afreſh. The wholeſomeneſs and unwholeſomeneſs of air, is certainly owing

owing to the different effluvia with which it abounds. The beſt air is to be found in open champaign countries, where the ſoil is dry, and ſpontaneouſly produces wild thyme, wild marjoram, and the like ſweet-ſcented plants. The morning air is more refreſhing than that of the evenning, and air agitated with breezes than that which is ſerene and ſtill. As good air contributes greatly to health, ſo that which is bad or infectious is no leſs prejudicial to it, as is evident in contagious diſeaſes, plagues, murrains, and other mortalities, which are ſpread by an infected air. But this infected air may be corrected, and the body preſerved from its fatal effects, by the effluvia of aromatic and ſtrong-ſcented herbs and flowers. From obſervations on bleeding in rheumatiſms, and after taking cold, it is evident the air can enter with all its qualities, and vitiate the whole texture of the blood, and other juices. From palſies, vertigoes, and other nervous affections, cauſed by damps, mines, &c. it is evident that air thus qualified, can relax and obſtruct the whole nervous ſyſtem. And from the cholics, fluxes, coughs, and conſumptions, produced by damp, moiſt, and nitrous air, it is evident it can corrupt and ſpoil the noble organs of the whole human ſtructure. Thus air is an inſtrument which nature is univerſally applying in all her works, § conſequently a knowledge of its properties ſeems highly neceſſary not only to the chemiſt and phyſician, but to the philoſopher and divine.

Water, the third active element, is the menſtruum of the world, and is of two kinds; firſt, Pure Water, which is a limpid colourleſs liquor, without ſmell or taſte, ſimple and volatile, and is peculiar to the celeſtial regions. Secondly, Groſs Water, which is a pellucid fluid, convertible into ice by cold, naturally pervading the ſtrata of the earth, and flowing on its ſurface, and with the body of the earth, conſtitutes the terraqueous globe. The figure of the component parts of water appears to be ſmooth and ſpherical, like thoſe of quickſilver; whence it becomes extremely moveable and penetrating. Thus it readily enters the pores of wood, leather, ſkins, chords, and muſical ſtrings, and is capable of moving and agitating particles of matter leſs active than itſelf; and ſo proves the more immediate phyſical agent of fermentation, putrefaction, ſolution, and the like; and thus it alſo conveys earthy and ſaline matter through filtres of paper, ſtone, &c. and even raiſes ſome proportion of them in diſtillations. Its particles appear to be extremely minute, and ſo have a large ſhare of ſurface. Hence water is admirably fitted for a

§ For more on this important ſubject, ſee Hales's Veget. Stat. ch. vi. Sir Iſaac Newton's Optics, Qu. 31. p. 371, 372. Buffon's Hiſt. Nat. Supp. vol. i. M. de la Hire, Mem. de l'Acad. An. 1703. Phil. Tranſ. vol. lvi. p. 152, &c. Bacon, Nov. Organ. lib. ii. app. 13. Lavoiſier's Phyſical and Chemical Eſſays, vol. i. Black's Eſſ. and Obſ. Phyſ. and Liter. vol. ii. Chamb. Cyclop. Art. Air; and the ingenious Dr. Prieſtley's Exp. and Obſ. vol. i. p. 71. vol. iii. p. 75.

ſolvent, or for readily entering the pores of ſalts, and coming into full contact with all their particles; and thus it will paſs where air cannot, on account of its moiſture, or lubricating power, whereby it faſtens mucilaginous matters, and will therefore ſoak through the cloſe pores of a bladder. It penetrates the atmoſphere very copiouſly, by means of the continual diſtillations of the ocean and rivers, raiſed up by the heat of the central ſun, and draws along with it a warm unctuous vapour, which cauſes a natural generation of whatever the earth, as a matrix, is impregnated with. Water always contains an earthy ſubſtance, and is found in the hardeſt bodies, and in the drieſt air. It is the proper menſtruum of ſalts, and, by the readineſs with which it imbibes the different kinds of air, is eaſily rendered, by a lately-diſcovered chemical proceſs, to poſſeſs the ſame qualities and virtues as the moſt eſteemed mineral waters hitherto diſcovered. Water is alſo as infinite uſe in all the works both of nature and art, as without it there could be no generation, nutrition, or accretion, performed in any of the animal, vegetable, mineral, marine, or atmoſpherical, regions. The blood could not flow in the veins, the ſap in the veſſels of vegetables, nor the particles of minerals concrete and grow together, without water. It is this that makes the largeſt part of our blood, our drink, and other aliments. There could be no corruption, fermentation, or diſſolution, carried on without it; no brewing, no diſtilling, no wines, no vinegar, no ſpirits, made without it. We alſo meet with water under an infinite variety of forms and in an infinite variety of bodies, as that of air, vapour, clouds, ſnow, hail, ice, ſap, wines, blood, fleſh, bone, horn, ſtone, and other bodies, through all which it ſeems to paſs unaltered, as an agent or inſtrument that ſuffers no alteration by re-action, but remains capable of reſuming the form of water again upon any occaſion. In its own common ſtate, water appears to be a combination of all the elements together, as containing a quantity of fire, which keeps it fluid; a quantity of air, and a quantity of earth; whence it is not at all ſurpriſing, that water alone, as it appears to the ſenſes, ſhould ſuffice for vegetation in ſome caſes, where little earth is wanted, or for ſupporting animal and mineral life, where no great degree of nutriment is required; and hence it proves a glue or cement to ſome bodies, and a ſolvent to others; thus it conſolidates brick, plaſter of Paris, ſtone, bone, and the like; but diſſolves ſalts and ſubtile earth approaching to ſalts, and becomes the inſtrumental cauſe of their action. Water alſo conveys nouriſhment, or a more fixed and ſolid matter, to the parts of vegetables, where having depoſited it, the finer fluid perſpires into the atmoſphere, which gives us the phyſical cauſe of the dampneſs and unwholeſomeneſs of woody countries, as they remarkably find in America. For all large vegetables act after the manner of forcing-pumps, continually drawing in large quantities of water at their roots, and diſcharging

it at their leaves; which intimates a method of collecting water in dry countries, and likewiſe of making ſalt water freſh. It is alſo obſervable, that water in paſſing through plants, after having depoſited its more terreſtrial part, does not always go off pure, but impregnated with the finer effluvia, or more ſubtile particles, of the vegetables; thus making an atmoſphere around every plant according to its nature, odoriferous or otherwiſe, which ſupplies us with a rule for procuring the odoriferous waters of vegetables by diſtillation. But the particles, not fine enough to go off thus along with the water, are left behind upon the ſurface of the leaves and flowers of plants, being now thickened or ſtrained from their moiſter parts, and remaining in the form of honey, manna, gums, or balſams, according to the nature of the vegetable. And hence we deduce the phyſical cauſe why plants prove more odoriferous and ſweet when the air is both warm and moiſt, as is the caſe immediately after a ſummer ſhower. Water is likewiſe of the utmoſt uſe in divers of the mechanical arts and occaſions of life, as in the motion of mills, engines, fountains, and all other machines which act by the † laws of Hydroſtatics.

The fourth element, which is paſſive and fixed, is Earth, and conſiſts of a ſimple, dry, and cold, ſubſtance; and is an ingredient in the compoſition of all natural bodies. It muſt be obſerved, that pure native earth is a very different matter from the earth whereon we tread; and this pure earth is ſuppoſed to be the baſis or ſubſtratum of all bodies, and that wherein the other principles reſide. It is all that is ſolid in an animal or vegetable body, all the real vaſcular parts, the reſt being juices. This earth may be found in and ſeparated from all animal and vegetable ſubſtances, and is the ſame in all, and is the baſis of all. It remains after the ſeparation of the other principles by chemiſtry, from all animal and vegetable ſubſtances, and neither coheres together, nor ſuffers any change in the fire. The aſſayers acknowledge no difference between the earth of animals and vegetables, but make their teſts for the niceſt uſes equally of both. If water be poured upon this earth, it acquires ſome degree of tenacity, ſo as to become capable of being formed into veſſels; but, if oil be added, it coheres into a much ſtronger and more compact maſs; hence it appears that oil and earth are the principles which give conſiſtence and tenacity to plants. This oil, as well as this earth, ſeems the ſame in all, and poſſeſſes nothing of the poiſonous or medicinal virtues of the plant or whatever it is extracted from; they being all ſeparable by decoction, diſtillation, and other proceſſes of that kind, and never remains either in

† For the further properties and effects of Water, ſee Deſag. Exp. Phil. vol. ii. Cotes's Hyd. and Pneum. Lectures. Phil. Tranſ. No. 203, 220, 337. Ferguſon's Lectures, 4to. p. 68, &c. Chamb. Cyclop. Art. Water, Fluids, Hyd. &c.

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the earth, or in this connecting oil. Long drying will diveſt plants of al their virtues; ſo that nothing but theſe principles ſhall remain in them and theſe giving ſolidity and figure, preſerve the plant in its former appearance; but theſe only remaining, it poſſeſſes none of its virtues. This pure earth may be procured by drawing off the ſpirit, ſulphur, phlegm, and ſalts of wine; and what remains will be a taſteleſs, ſcentleſs, duſty, matter, not capable of being raiſed by diſtillation, or diſſolved by ſolution, but will preſerve the ſame ſtate and form even in the fire; and this is called pure earth, or *caput mortuum*. It may alſo be obtained pure and unmixed from the common claſs of vegetables and other bodies, by letting the remaining maſs, after diſtillation, be thoroughly calcined, then boiled in ſeveral waters to get out all its ſalt, and after this dried in a clear fire, or in the ſun; and this dried maſs will be pure ‡ earth. Thus, from the different qualities and operations of the four elements upon one another, we may obſerve, that the fire preſerves the earth from being overwhelmed or deſtroyed by water; the air preſerves the fire, that it be not extinguiſhed; and the water preſerves the earth, that it be not burnt; but, if either of theſe active elements were to become predominant in any great degree, the world would be deſtroyed; as was the caſe at the time of the deluge, by the predominancy of water.

Of theſe four elements the whole terreſtrial world is compoſed, with all its productions and appendages; and over theſe Man hath the dominion, as God's vicegerent upon earth, being compounded of the moſt, perfect and noble part of earthly matter, and formed after God's own image and likeneſs. Hence Man is called the Microcoſm, from μικρος, *little* and κοσμος, *world*, literally ſignifying, *the little world*, which is applied to Man, by way of eminence, as being an epitome of all that is excellent and wonderful in Nature. If we attentively conſider the ſtructure and faculties of man, we ſhall clearly perceive his exiſtence upon earth, in a character ſubordinate to that of angels, is only intended by the Deity for a ſtate of probation; and as this corporeal life ſhall terminate, either in acts of piety, or profaneneſs, ſo ſhall follow the retributions of an impartial and juſt Judge, in a future ſtate of everlaſting duration. Man is compoſed of three diſtinct eſſences, Spirit, Soul, and body; as St. Paul evinces when he ſays, *Let your Spirits, Souls, and Bodies, be kept blameleſs at the coming of the Lord Jeſus Chriſt.* And theſe three eſſences are compounded of the three ſmaller worlds; the Soul of Man is formed of the ethereal world; the Spirit, of the celeſtial world; and the Body, of the elementary world. Hence is deducible the influences of the ſun, moon,

‡ For more on this ſubject, ſee Boerhaave's Chemiſt. part ii. p. 21. Shaw's Lectures, p. 151, Phil. Tranſ. No. 3. Hill's Hiſt. of Foſſils. Linn. Syſt. Nat. tom. iii. 1770. Da Coſta's Foſſils, p. 119, &c. Swed. Mem. 1760.

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and ſtars upon Man's body, becauſe he hath a microcoſmical ſun, moon, and ſtars, within himſelf, that bear a ſympathy with the celeſtial bodies, and in the centre of which ſhines the divine Spirit. For the ſenſual celeſtial part of man, is that whereby we move, ſee, feel, taſte, and ſmell, and have a commerce with all material objects; and through theſe the influences of the divine nature are conveyed to the more refined and ſenſible organs. This celeſtial ſpirit actuates and influences the elementary eſſence, and ſtirs it up to the propagation of its like, and to every other purpoſe for which nature deſigned it. And this ſpirit is even diſcoverable in herbs and flowers, which open when the ſun riſes, and cloſe when he ſets; which motion is produced by the ſpirit being ſenſible of the approach and departure of the ſun's influence. Next to theſe, in man, ſhines that pure, ethereal, angelic part, called the rational ſoul; which is a divine light or ſtream flowing immediately from the Great Creator, uniting man with God, and raiſing him above all other parts of animated nature. This ſoul, when once it enters the body, runs parallel with eternity; and joins in with the celeſtial ſpirit, through the ſphere of the planets; and is conducted by divine genii to an hypoſtatical union with the elementary body; ſo that there exiſt two active principles in the body of man, to one paſſive; and, as the Superior Rulers in the celeſtial world are ſituated at the time of man' nativity, ſo will his conſtitution and diſpoſition be framed. And here we derive the cauſe of all thoſe aſtoniſhing variations of temper, diſpoſition, and conſtitution, which are not only peculiar to different ſubjects, but even to one and the ſame perſon; for every one will bear a teſtimony of this fact, that we find ourſelves ſometimes cheerful, and at other times melancholy, to-day in perfect health, and to-morrow in pain and anguiſh; this hour compoſed, affable, and complacent, and the next auſtere, petulant, and peremptory; and theſe contrarieties are evidently produced by the continual reſiſtance and oppoſition of the four elements in man's body, which alternately diſpoſe him to the various affections diſcoverable in human nature. The cauſe of this is deduced from the natural enmity of the elementary matter, viz. heat and cold, dryneſs and moiſture; each of which occaſionally predominates in man's body, according to the motion and influence of thoſe heavenly bodies, that rule, govern, and modify, the operation of the four elements, in and upon every terreſtrial ſubſtance. Thus it is evident, that the underſtanding and intellectual faculties of man are formed of the ethereal world; the ſenſitive powers of life and action are derived from the celeſtial world; and the groſs and corruptible part, the fleſh and blood, conſiſts of the elementary world; which are all ſubordinate the one to the other. Under this idea of the workmanſhip and conſtruction of man, Job exclaimed, that *he was fearfully and wonderfully made;* in poſſeſſing the three-fold eſſences, of ſpirit, ſoul, and body.

Sceptical and atheiſtical writers, indeed, have attempted to overturn this ſyſtem of nature in the conſtruction of man, by denying the immortality of the ſoul, and a future diſtribution of rewards and puniſhments; contending that the ſoul is an indiviſible part of the body, and has its diſſolution in the common courſe of mortality. But theſe tenets are ſo extremely abſurd, ſo vague, and ſo deſtitute of evidence, that the rational mind is at a loſs to conceive how ſuch an inconſiſtent doctrine could have ever been broached; for, the ſame philoſophical reaſoning that enables us to define the nature and exiſtence of the body, will likewiſe prove the nature and exiſtence of the ſoul. It is only from the primary or eſſential qualities of body, its extenſion, and ſolidity, that we form any idea of it; and why may we not form the complex idea of a ſoul or ſpirit, from the operations of thinking, underſtanding, willing, and the like, which are experiments in ourſelves? This idea of an immaterial ſubſtance, is as clear as that we have of a material one; for, though the notion of immaterial ſubſtances may be attended with difficulties, we have no more reaſon to deny or doubt of its truth, than we have to deny or doubt of the exiſtence of the body. That the ſoul is an immaterial ſubſtance, appears from hence—that the primary operations of willing and thinking, are not only unconnected with the known properties of body, but ſeem plainly inconſiſtent with ſome of its moſt eſſential qualities. For the mind not only diſcovers no relation between thinking and the motion and arrangement of parts, but it likewiſe perceives, that conſciouſneſs, a ſimple act, can never proceed from a compounded ſubſtance capable of being divided into many parts. To illuſtrate this, let us only ſuppoſe a ſyſtem of matter endowed with thought; then, either all the parts of which this ſyſtem conſiſts muſt think, which would make it not one, but a multitude of diſtinct conſcious beings; or its power of thinking muſt ariſe from the connection of the parts one with another, their motion, and diſpoſition, which, all taken together, contribute to the production of thought. But it is evident, that the motion of parts, and the manner of combining them, can produce nothing but an artful ſtructure, and various modes of motion. Hence all machines, however artfully their parts are put together, and however complicated their ſtructure, though we conceive innumerable different motions, variouſly combined, and running one into another with an endleſs variety, yet never produce any thing but figure and motion. If a clock, or watch, tells the hour and minute of the day, it is only by the motion of the different hands, pointing ſucceſſively at the different figures marked upon the hour-plate for that purpoſe. We never imagine this to be effect of thought or intelligence, nor conceive it poſſible, by any refinement of ſtructure, ſo to improve the compoſition, as that it ſhall become capable of knowledge and conſciouſneſs; and the reaſon is plainly this, that thought

thought being ſomething altogether different from motion and figure, without the leaſt connection between them, it can never be ſuppoſed to reſult from them. This then being evident, that intelligence cannot ariſe from an union or combination of unintelligent parts; if we ſuppoſe it to belong to any ſyſtem of matter, we muſt neceſſarily attribute it to all the parts of which that ſyſtem is compoſed; whereby, inſtead of one, we ſhall, as was before obſerved, have a multitude of diſtinct conſcious beings. And becauſe matter, how far ſoever we purſue the minuteneſs of its parts, is ſtill capable of repeated diviſions, even to infinity, it is plain that this abſurdity will follow us through all the ſuppoſitions that make thought inherent in a material ſubſtance. Wherefore, as conſciouſneſs is incompatible with the coheſion of ſolid ſeparable parts, we are neceſſarily led to place it in ſome other ſubſtance of diſtinct nature and properties—and this ſubſtance we call *ſpirit*, which is altogether diſtinct from *body*, nay, and commonly placed in oppoſition to it; for which reaſon, the beings of this claſs are called immaterial; a word that implies nothing of their true nature, but merely denotes its contrariety to that of matter, or material ſubſtances.

As to the immortality of the human ſoul, the arguments to prove it may be reduced to the following heads: Firſt, The nature of the ſoul itſelf, its deſires, ſenſe of moral good and evil, and gradual increaſe of knowledge and perfection; and ſecondly, The moral attributes of God. Under the former of theſe conſiderations, it is apparent that the ſoul, being an immaterial intelligent ſubſtance, as has been already proved, does not depend upon the body for its exiſtence; and therefore may, and abſolutely muſt, exiſt after the body, unleſs annihilated by the ſame power which gave it a being at firſt, which is not to be ſuppoſed, ſince there are no inſtances of annihilation in nature. This argument, eſpecially if the infinite capacity of the ſoul, its ſtrong deſire after immortality, its rational activity and advancement towards perfection, be likewiſe conſidered, will appear perfectly concluſive to men of a philoſophical turn; becauſe nature, or rather the God of nature, does nothing in vain. But arguments drawn from the moral attributes of the Deity are not only better adapted to convince men unacquainted with abſtract reaſoning, but equally certain and concluſive with the former; for, as the juſtice of God can never ſuffer the wicked to eſcape unpuniſhed, nor the good to remain always unrewarded; therefore arguments drawn from the manifeſt and continual proſperity of the wicked, and the frequent misfortunes and unhappineſs of good and virtuous men, in this life, muſt convince every thinking perſon, that there is a future ſtate wherein all will be ſet right, and God's attributes of wiſdom, goodneſs, and juſtice, fully vindicated. Had the religious and conſcientious part of mankind no hopes of a future ſtate, they would be of all men the moſt miſerable; but, as this is abſolutely

lutely inconſiſtent with the moral character of the Deity, the certainty of ſuch a ſtate is clear to a demonſtration.

Thus far we have conſidered the elementary world, which is the loweſt in dignity; and man, the chief ſubject thereof. The celeſtial world, which is next in eminence, is conſtituted of a body natural, moſt ſimple, ſpherical, clear, fluid, and moving conſtantly in a circle, and this by virtue of an innate power always within itſelf; comprehending and containing the ſun, moon, planets, and ſtars, fixed in diſtinct orbs by the great Architect of Nature, and bearing ſympathy with all terreſtrial ſubſtances, as being formed out of the ſame chaotic maſs at the beginning of the world. This celeſtial heaven is what Moſes calls *the firmament*, which was the work of the ſecond day's creation, and literally ſignifies an *expanſe* of *extenſion;* a term well adapted by the prophet to the impreſſion which the heavens make on our ſenſes; whence, in other parts of the Scriptures, the heaven is compared to a curtain, or a tent, ſtretched out to dwell in. Through the medium of this celeſtial world, and the heavenly bodies therein contained, the ſupreme Being rules, governs, and actuates, the elementary world; and this is apparent, becauſe that thing which we term obedience is only to be found in elementary bodies. And ſince motion is the cauſe of all mutation and change, and as all motion originates with the heavenly bodies, by the revolutions of which even time itſelf is meaſured out and divided, ſo we find the celeſtial influences produce all the variations of heat and cold, dryneſs and moiſture, generation and corruption, increaſe and decreaſe, life and death, and all the viciſſitudes of nature, without ever varying themſelves, or being ſubject to the leaſt change or alteration; whilſt the elementary bodies are perpetually changing, and never continue in one ſtay. Hence it is apparent that the celeſtial bodies are active, and the elementary paſſive; ſo that the celeſtial bodies give the form and ſtamp to all the productions of nature, and the elementary bodies ſubminiſter matter to receive this form. And as the poſitions and affections of the heavenly aſpects are when this form or ſtamp is given; and as the quality of the elementary matter ſhall be when ſubminiſtered; ſo will the nature and quality of the ſubject be, that receives this celeſtial form or ſtamp. And, were it not for this active and paſſive principle, then would all elementary things be alike, without a poſſibility of exiſting. It is therefore, a perfect knowledge of this mediate or celeſtial world, its various affections and diſpoſitions, the nature, tendency, and effect, of the luminaries, their motions, aſpects, and poſitions, which enable us to judge of future contingencies, and to diſcover the ſecret and abſtruſe operations of nature. But, to attain this knowledge in any competent degree, we muſt trace theſe heavenly intelligencers throughout the whole celeſtial regions, and acquaint ourſelves with their general and

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eſſential qualities. I ſhall for this purpoſe, after treating of the ethereal world, make this ſpeculation a leading clue to the art of calculating nativities.

The ethereal world, which is the ſuperior and the higheſt in dignity, is that which the inſpired writers, and the ancient philoſophers, called the Empyrean Heaven, and is conceived to be the abode of God, and bleſſed ſpirits, of angels, and the ſouls of the righteous departed; wherein the Deity is pleaſed to afford a nearer and more immediate view of himſelf, a more ſenſible manifeſtation of his glory, and a more adequate perception of his attributes, than in the other parts of the univerſe, where he is likewiſe preſent. But the moſt exalted conceptions we can poſſibly form of this bliſsful abode are extremely inadequate and imperfect; nor is it in the power of the moſt enlarged underſtanding to frame ſuitable ideas of the Godhead, or of the angelic hoſt that perpetually ſurround his throne. As much, however, as the human comprehenſion is able to contain, the Almighty has been graciouſly pleaſed to reveal to us in the Scriptures, by the inſpired writers, particularly Iſaiah, Ezekiel, and St. John the Divine, who have given us very magnificent deſcriptions of the heavenly manſions, their ſtructure, apparatus, and angelic attendance. From this divine Revelation, the Hebrew writers, and other learned men, have deſcribed the Harmony of the Univerſe, and the neceſſary ſubordination and dependence of one thing upon another, from the interior heaven to the remoteſt corner of the earth. We ſhall therefore preſume to follow theſe authors in ſpeaking of God and his angels; and whoever ſufficiently contemplates the ſubject will be ſecure againſt the impious doctrines of atheiſts, of free-thinkers, of immoral and irreligious men.

God is an immaterial, intelligent, and free, Being; of perfect goodneſs, wiſdom, and power; who made the univerſe, and continues to ſupport it, as well as to govern and direct it by his providence. By his immateriality, intelligence, and freedom, God is diſtinguiſhed from fate, nature, deſtiny, neceſſity, chance, and from all other imaginary beings. In ſcripture, God is defined by, I am that I am; Alpha and Omega; the Beginning and End of all things. Among philoſophers, he is defined a Being of infinite perfection; or in whom there is no defect of any thing which we conceive might raiſe, improve, or exalt, his nature. Among men, he is chiefly conſidered as the Firſt Cauſe, the Firſt Being, who has exiſted from the beginning, has created the world, or who ſubſiſts neceſſarily, or of himſelf; and this knowledge of God, his nature, attributes, word, and works, with the relations between him and his creatures, make the extenſive ſubject of Theology, the ſiſter-ſcience of Aſtrology.

Sir Iſaac Newton conſiders and defines God, not as is uſually done, from his perfection, his nature, exiſtence, or the like; but from his dominion. The word GOD, according to him, is a relative term, and has a regard to ſervants; it is true it denotes a Being eternal, infinite, and abſolutely perfect; but a Being, however eternal, infinite, and abſolutely perfect, without dominion, would not be God. The ſame author obſerves, that the word God frequently ſignifies Lord; but every lord is not God; it is the dominion of a ſpiritual being or lord, that conſtitutes God; true dominion, true God; ſupreme, the ſupreme; feigned, the falſe god. From ſuch true dominion it follows, that the true God is living, intelligent, and powerful; and, from his other perfections, that he is ſupreme, or ſupremely perfect; he is eternal, and infinite; omnipotent, and omniſcient; that is, he endures from eternity to eternity, and is preſent from infinity to infinity. He governs all things that exiſt, and knows all things that are to be known; he is not eternity, nor infinity, but eternal and infinite; he is not duration or ſpace, but he endures, and is preſent; he endures always, and is preſent every where; and by exiſting always, and every where, he conſtitutes the very thing, duration and ſpace, eternity and infinity. He is omnipreſent, not only virtually, but alſo ſubſtantially; for power without ſubſtance cannot ſubſiſt. All things are contained and move in him, but without any mutual paſſion; he ſuffers nothing from the motions of bodies; nor do they undergo any reſiſtance from his omnipreſence. It is confeſſed that God exiſts neceſſarily; and by the ſame neceſſity he exiſts always, and every where. Hence, alſo, he muſt be perfectly ſimilar; all eye, all ear, all brain, all arm, all the power of perceiving, underſtanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is deſtitute of all body, and all bodily ſhape; and therefore cannot be ſeen, heard, or touched; nor ought to be worſhipped under the repreſentation of any thing corporeal. We have ideas of the attributes of God, but do not know the ſubſtance even of any thing; we ſee only the figures and colours of bodies, hear only ſounds, touch only the outward ſurfaces, ſmell only odours, and taſte taſtes; but do not, cannot, by any ſenſe, or any reflex act, know their inward ſubſtances; and much leſs can we have any notion of the ſubſtance of God. We know him by his properties and attributes; by the moſt wiſe and excellent ſtructure of things, and by final cauſes; but we adore and worſhip him only on account of his dominion; for God, ſetting aſide dominion, providence, and final cauſes, is nothing elſe but fate and nature.*

The admirable metaphyſican and divine Dr. Clarke, has demonſtrated the being of a God, with that clearneſs and force of reaſoning, for which

* See Newton's Philoſ. Nat. Princip. Math. in calce.

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he is ſo eminently diſtinguiſhed, by a ſeries of propoſitions, mutually connected and dependent, and forming a complete and unanſwerable argument in proof of the attributes of the Deity. Something, he ſays, has exiſted from all eternity; for, ſince ſomething now is, ſomething always was: otherwiſe the things that now are muſt have been produced out of nothing, abſolutely and without cauſe, which is a plain contradiction in terms. There muſt have exiſted from all eternity ſome one unchangeable and independent Being; or elſe, there has been an infinite ſucceſſion of changeable and dependent beings, produced one from another in an endleſs progreſſion, without any original cauſe at all. For otherwiſe this ſeries of beings can have no cauſe of its exiſtence, becauſe it includes all things that are or ever were in the univerſe; nor is any one being in this infinite ſucceſſion ſelf-exiſtent or neceſſary, and therefore it can have no reaſon of its exiſtence within itſelf; and it was equally poſſible, that from eternity there ſhould never have exiſted any thing at all, as that a ſucceſſion of ſuch beings ſhould have exiſted from eternity. Conſequently their exiſtence is determined by nothing; neither by any neceſſity in their own nature, becauſe none of them are ſelf-exiſtent; nor by any other being, becauſe no other is ſuppoſed to exiſt.—The unchangeable and independent Being, which has exiſted from eternity, without any external cauſe of its exiſtence, muſt be ſelf-exiſtent; it muſt exiſt by an abſolute neceſſity originally in the nature of the thing itſelf, and antecedent in the natural order of our ideas to our ſuppoſition of its being. For whatever exiſts, muſt either come into being without a cauſe; or it muſt have been produced by ſome external cauſe; or it muſt be ſelf-exiſtent: but the two former ſuppoſitions are contrary to the two firſt propoſitions. From this laſt propoſition it follows, that the only true idea of a ſelf exiſtent or neceſſarily exiſting being, is the idea of a being, the ſuppoſition of whoſe non-exiſtence is an expreſs contradiction; and this idea is that of a moſt ſimple being, abſolutely eternal and infinite, original and independent. It follows alſo, that nothing is ſo certain as the exiſtence of a ſupreme independent cauſe; and likewiſe, that the material world cannot poſſibly be the firſt and original being, uncreated, independent, and of itſelf eternal; becauſe it does not exiſt by an abſolute neceſſity in its own nature, ſo as that it muſt be an expreſs contradiction to ſuppoſe it not to exiſt. With reſpect both to its form and matter, the material world may be conceived not to be, or to be in any reſpect different from what it is, without a contradiction. The ſubſtance or eſſence of the ſelf-exiſtent Being is abſolutely incomprehenſible by us; nevertheleſs, many of the eſſential attributes of his nature are ſtrictly demonſtrable, as well as his exiſtence.—The ſelf-exiſtent Being, having no cauſe of its exiſtence but the abſolute neceſſity of its own nature, muſt of neceſſity have exiſted from everlaſting, without beginning; and muſt of neceſſity exiſt to everlaſting, without end.—The ſelf-exiſtent Being muſt of neceſſity be infinite and omnipreſent.

ſent. Such a being muſt be every where, as well as always unalterably the ſame. It follows from hence, that the ſelf-exiſtent Being muſt be a moſt ſimple, unchangeable, incorruptible, being, without parts, figure, motion, diviſibility, and other properties of matter, which are utterly inconſiſtent with complete infinity. The ſelf-exiſtent Being muſt of neceſſity be but one; becauſe in abſolute neceſſity there can be no difference or diverſity of exiſtence; and, therefore, it is abſolutely impoſſible, that there ſhould be two independent ſelf-exiſtent principles, ſuch as God and matter.—The ſelf-exiſtent and original Cauſe of all things muſt be an intelligent being. This propoſition cannot be demonſtrated ſtrictly and properly *à priori;* but, *à poſteriori*, the world affords undeniable arguments to prove that all things are the effects of an intelligent and knowing cauſe. The cauſe muſt be always more excellent than the effect; and, therefore, from the various kinds of powers and degrees of excellence and perfection, which viſible objects poſſeſs; from the intelligence of created beings, which is a real diſtinct quality or perfection, and not a mere effect or compoſition of unintelligent figure and motion; from the variety, order, beauty, wonderful contrivance, and fitneſs of all things to their proper and reſpective ends; and from the original of motion; the ſelf-exiſtent creating being is demonſtrated to be intelligent. The ſelf-exiſtent and original Cauſe of all things is not a neceſſary agent, but a Being endued with liberty and choice. Liberty is a neceſſary conſequent of intelligence; without liberty, no being can be ſaid to be an agent, or cauſe of any thing; ſince to act neceſſarily, is really and properly not to act at all, but to be acted upon. Beſides, if the ſupreme Cauſe be not endued with liberty, it will follow, that nothing which is not, could poſſibly have been; that nothing which is, could poſſibly not have been; and that no mode or circumſtance of the exiſtence of any thing could poſſibly have been in any reſpect otherwiſe than what it now actually is. Farther, if there be any final cauſe in the univerſe, the Supreme Cauſe is a free agent; and, on the contrary ſuppoſition, it is impoſſible that any effect ſhould be finite; and in every effect, there muſt have been a progreſſion of cauſes *in infinitum*, without any original cauſe at all.—The ſelf-exiſtent Being, the Supreme Cauſe of all things, muſt of neceſſity have infinite power; ſince all things were made by him, and are entirely dependent upon him; and all the powers of all things are derived from him, and perfectly ſubject to him; nothing can reſiſt the execution of his will.—The Supreme Cauſe and Author of all things muſt of neceſſity be infinitely wiſe. This follows from the propoſitions already eſtabliſhed; and the proof *à poſteriori*, of the infinite wiſdom of God, from the conſideration of the exquiſite perfection and conſummate excellency of his Works, is no leſs ſtrong and undeniable.—The ſupreme Cauſe and Author of all things muſt of neceſſity be a being of infinite goodneſs, juſtice, and truth, and all other moral perfections; ſuch as become the Supreme Governor and Judge of the

world. The will of a being, infinitely knowing and wiſe, independent and all-powerful, can never be influenced by any wrong affection, and can never be miſled or oppoſed from without; and, therefore, he muſt do always what we know fitteſt to be done; that is, he muſt act always according to the ſtricteſt rules of infinite goodneſs, juſtice, and truth, and all other moral perfections; and, more particularly, being infinitely and neceſſarily happy and all-ſufficient, he muſt be unalterably diſpoſed to do and to communicate good or happineſs.*

To this more abſtruſe argument, *à priori*, for the exiſtence of God, we may add another, more generally obvious, and carrying irreſiſtible conviction, which is deduced from the frame of the world, and from the traces of evident contrivance and fitneſs of things for one another, that occur through all the parts of it. Theſe conſpire to prove, that the material world, which in its nature is originated and dependent, could not have been the effect of chance or neceſſity, but of intelligence and deſign. The beautiful, harmonious, and beneficial, arrangement of the various bodies that compoſe the material ſyſtem; their mutual dependence and ſubſerviency; the regularity of their motions, and the aptitude of theſe motions for producing the moſt beneficial effects, and many other phenomena reſulting from their relation, magnitude, ſituation, and uſe, afford unqueſtionable evidences of the creating power and wiſe diſpoſal of an intelligent and almighty agent. The power of gravity, by which the celeſtial bodies perſevere in their revolutions, deſerves our particular conſideration. This power penetrates to the centres of the ſun and planets, without any diminution of its virtue, and is extended to immenſe diſtances, regularly decreaſing, and producing the moſt ſenſible and important effects. Its action is proportional to the quantity of ſolid matter in bodies, and not to their ſurfaces, as is uſual in mechanical cauſes; and, therefore, ſeems to ſurpaſs mere mechaniſm. But however various the phenomena that depend on this power, and may be explained by it, no mechanical principles can account for its effects; much leſs could it have produced, at the beginning, the regular ſituation of the orbs, and the preſent diſpoſition of things. Gravity could not have determined the planets to move from weſt to eaſt, in orbits nearly circular, almoſt in the ſame plane; nor could their power have projected the comets, with all the variety of their directions. If we ſuppoſe the matter of the ſyſtem to be accumulated in the centre by its gravity, no mechanical principles, with the aſſiſtance of this power, could ſeparate the huge and unwieldy maſs into ſuch parts as the ſun and planets; and, after carrying them to their different diſtances, project them in their ſeveral directions, preſerving ſtill the quality of action and re-action, or the ſtate of the centre of gravity of

* See Clarke's Demonſtration of the Being and Attributes of God.

the ſyſtem. Such an exquiſite ſtructure of things could only ariſe from the contrivance and powerful influences of an intelligent, free, and moſt potent, agent. The ſame powers, therefore, which at preſent govern the material world, and conduct its various motions, are very different from thoſe, which were neceſſary to have produced it from nothing, or to have diſpoſed it in the admirable form in which it now proceeds.

But we ſhould exceed the limits of our plan, if confining our obſervation to the earth, our own habitation, we were to enumerate only the principal traces of deſign and wiſdom, as well as goodneſs, which are diſcernible in its figure and conſtituent parts, in its diurnal and annual motion, in the poſition of its axis with regard to its orbit, in the benefit which it derives from the light and heat of the ſun, and the alternate viciſſitudes of the ſeaſons; in the atmoſphere which ſurrounds it, and in the different ſpecies and varieties of vegetables and animals with which it is repleniſhed. No one can ſurvey the vegetable productions of the earth, ſo various, beautiful, and uſeful, nor the various gradations of animal life, in ſuch a variety of ſpecies, all preſerved diſtinct, and propagated by a ſettled law, each fitted to its own element, provided with proper food, and with inſtincts and organs ſuited to its rank and ſituation, and eſpecially with the powers of ſenſation and ſelf-motion, and all more immediately or remotely ſubſervient to the government and uſe of man, without admiring the ſkill and deſign of the original former. But theſe are more ſignally manifeſted in the ſtructure of the human frame, and in the noble powers and capacities of the human mind; more eſpecially in the moral principles and faculties, which are a diſtinguiſhing part of our conſtitution, and lead to the perception and acknowledgment of the exiſtence and government of God. In thoſe inſtances that have now been recited, and a variety of ſimilar inſtances ſuggeſted by them, or naturally occurring to the notice of the curious and reflecting mind, contrivance is manifeſt, and immediately, without any nice or ſubtle reaſoning, ſuggeſts a contriver. It ſtrikes us like a ſenſation; and artful reaſonings againſt it may puzzle us, without ſhaking our belief. No perſon, for example, that knows the principles of optics, and the ſtructure of the eye, can believe that it was formed without ſkill in that ſcience; or that the ear was formed without the knowledge of ſounds; or that the male and female, created and preſerved in due proportion, were not formed for each other, and for continuing the ſpecies. All our accounts of nature are full of inſtances of this kind. The admirable and beautiful ſtructure of things for final cauſes, exalt our idea of the contriver; and the unity of deſign ſhews him to be one. The great motions in the ſyſtem, performed with the ſame facility as the leaſt, ſuggeſt his almighty power, which gave motion to the earth and the celeſtial bodies, with equal eaſe as to the minuteſt particles; the ſubtilty of the motions and actions in the internal

internal parts of bodies, ſhews that his influence penetrates the inmoſt receſſes of things, and that he is equally active and preſent every where. The ſimplicity of the laws that prevail in the world, the excellent diſpoſition of things, in order to obtain the beſt ends, and the beauty which adorns the works of nature, far ſuperior to any thing in art, ſuggeſt his conſummate wiſdom. The uſefulneſs of the whole ſcheme, ſo well contrived for the intelligent beings who enjoy it, with the internal diſpoſition and moral ſtructure of thoſe beings, ſhews his unbounded goodneſs. Theſe are arguments which are ſufficiently open to the views and capacities of the unlearned, while at the ſame time they acquire new ſtrength and luſtre from the diſcoveries of the learned. The Deity's acting and interpoſing in the univerſe, ſhew that he governs it, as well as that he formed it; and the depth of his counſels, even in conducting the material univerſe, of which a great part ſurpaſſes our knowledge, tends to preſerve an inward veneration and awe of this great Being, and diſpoſes us to receive what may be otherwiſe revealed to us concerning him. His eſſence, as well as that of all other ſubſtances, is beyond the reach of all our diſcoveries; but his attributes clearly appear in his admirable works. We know that the higheſt conception we are able to form of them, are ſtill beneath his real perfections; but his dominion over us, and our duty towards him, are abundantly manifeſt.*

Another ſubſtantial argument to prove the exiſtence of God, as the creator and governor of the univerſe, may be deduced from the univerſal conſent of mankind, and the uniform tradition of this belief through every nation and every age; it is impoſſible to conceive that a fallacy, ſo perpetual and univerſal, ſhould be impoſed on the united reaſon of mankind. No credible and ſatisfactory account can be given of this univerſal conſent, without aſcribing it to the original conſtitution of the human mind, in conſequence of which it cannot fail to diſcern the exiſtence of a Deity, and to the undeniable traces of his being, which his works afford. Fear, ſtate-policy, and the prejudices of education, to which the concurrence of mankind in this principle has been ſometimes reſolved, are founded on this univerſal principle, ſuppoſe its being and influence, and are actuated by it. It is much more reaſonable to imagine, that the belief of a God was antecedent to their operation, than that it ſhould have been produced by them; and that it was dictated by reaſon and conſcience, independent of the paſſion and policy of men. The uniform and univerſal tradition of this belief, and of the creation of the world by the divine power, affords concurring evidence both of the principle and of the fact. The exiſtence of God is alſo farther evinced by thoſe arguments which have been uſually alleged to prove, that the world had a beginning, and, therefore,

* See Maclaurin's Account of Sir Iſaac Newton's Phil. Diſc. b. iv. chap. 9. Baxter in his Mathe. Derham, Ray, Nieuwentyt, De la Pluche in his Nature Diſplayed, Cham. Cyclop. &c.

that

that it muſt have been created by the energy of divine power. In proof of this, the hiſtory of Moſes, conſidered merely as the moſt ancient hiſtorian, deſerves particular regard. His teſtimony is confirmed by the moſt ancient writers, among the heathens, both poets and hiſtorians. It may be alſo fairly alleged, that we have no hiſtory or tradition more ancient than that which agrees with the received opinion of the world's beginning, and that of the manner in which it was produced; and that the moſt ancient hiſtories were written long after that time. And that this conſideration is urged by Lucretius, the famous Epicurean, as a ſtrong preſumption that the world had a beginning:

——— Si nulla fuit genitalis origo
Terrarum & cœli, ſemperque æterna fuere;
Cur ſupra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

Beſides, the origin and progreſs of learning, and the moſt uſeful arts, confirm the notion of the world's beginning, and of the common æra of its creation; to which alſo may be added, that the world itſelf, being material and corruptible, muſt have had a beginning; and many phenomena occur to the obſervation of the aſtronomer and mathematician, which furniſh a ſtrong preſumption, that it could have had no long duration, and that it now gradually tends to diſſolution. From theſe conſiderations we may infer the abſolute being and providence of God; which alſo demonſtrate the exiſtence of his angels and miniſtering ſpirits, who are the meſſengers of his will, and the proper inhabitants of the ethereal world, and conſequently the next ſubjects of our enquiry.

An Angel is a ſpiritual intelligent ſubſtance, and the firſt in rank and dignity of all created beings; though the word *Angel*, Αγγελος, is not properly a denomination of nature, but of office; denoting a *meſſenger*, or *executioner* of the will of ſome ſuperior power or authority. In this ſenſe they are frequently mentioned in Scripture, as miniſtering ſpirits ſent by the Almighty to declare his will, and to correct, teach, reprove, and comfort. God alſo promulgated the law to Moſes, and appeared to the old patriarchs by the mediation of angels, who repreſented him, and ſpoke in his name. The exiſtence of angels is admitted in all religions; the Greeks and Latins acknowledged them under the names of *genii* and *demons*; and in the Koran we find frequent mention of them; the profeſſors of the Mahometan religion aſſigned them various orders and degrees, as well as different employments, both in heaven, and on earth. The Sadducees alſo admit their exiſtence; witneſs Abuſaid, the author of an Arabic verſion of the Pentateuch; and Aaron, a Caraite Jew, in his comment on the Pentateuch; both in manuſcript and in the late King of France's library. The heathen philoſophers and poets were alſo agreed as to the exiſtence of intelligent beings, ſuperior to man; as is ſhewn by St.

St. Cyprian, in his Treatiſe on the Vanity of Idols, from the teſtimonies of Plato, Socrates, and Triſmegiſtus. Authors are not ſo unanimous about their nature, as of their exiſtence: Clemens Alexandrinus believed they had bodies, which was alſo the opinion of Origen, Cæſarius, Tertullian, and ſeveral others; but Athanaſius, St. Baſil, St. Gregory, Nicene, St. Cyril, and St. Chryſoſtom, hold them to be mere ſpirits. Authors are alſo divided as to the time of the creation of angels; ſome will have it to have been before the creation of our world, or even from eternity; while others maintain that they were created at the ſame time with our world. The moſt probable conjecture is, that they were created at different periods, whenever it pleaſed the Almighty to call them into exiſtence. But, though we cannot ſo clearly demonſtrate the preciſe nature and duration of angels, we may nevertheleſs conclude, that, though they are of an order highly ſuperior to that of men, yet are they not complete and perfect; for had they been created thus originally, they could not have fallen, as Lucifer did, nor have ſinned, which the ſcriptures inform us ſome of them did by rebelling againſt the Almighty, and in contending with him for ſupreme authority. For this reaſon, as they are themſelves imperfect beings, they can in no one reſpect be conſidered proper objects of human adoration, which we are bound to pay alone to that ONE SUPREME, who is omnipotent, immortal, infinite, the ſource and centre of every thing that is great, and good, and perfect.

Theologiſts have divided angels into different ranks or ſubordinations, which they term Hierarchies, from ἱερὸς, *holy*, and ἀρχὴ, *rule*, ſignifying *holy command*, or to *rule in holy things*. St. Dionyſius, and other ancient writers, have eſtabliſhed nine choirs or orders of theſe celeſtial ſpirits, namely, ſeraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels; and theſe they form into three hierarchies, appointing them their reſpective offices in the performance of adoration and praiſe, and in executing the word and will of God. The rabbins and Jewiſh writers, who had obviouſly a more immediate knowledge of the angelic hoſt, by the inſpiration of their prophets, and the revelation of God's true religion, have defined one rank of angels, or intelligent beings, ſuperior to all the foregoing, which anſwer to, or are contained in, the ten diſtinguiſhing names of God, and are the pure eſſences of his Spirit, or ſtream through which his will and pleaſure is communicated to the angels and bleſſed ſpirits, and through which his providence extends to the care and protection of all his works. The firſt of theſe divine eſſences is denominated יהוה, *Jehovah*, and is peculiarly attributed to God the Father, being the pure and ſimple eſſence of the Divinity, flowing through Hajoth Hakados, to the angel Metratton, and to the miniſtering ſpirit Reſchith Hagalalim, who guides the primum mobile, and beſtows the gift of being upon all things. To this ſpirit is allotted the office of

bringing the ſouls of the faithful departed, into heaven; and by him God ſpake to Moſes. The ſecond is יה, *Jah*, and is attributed to the Perſon of the Meſſiah, or Λογος, whoſe power and influence deſcends through the angel Maſleh, into the ſphere of the Zodiac. This is the ſpirit or Word which actuated the chaos, and divided the unwrought matter into three portions: of the firſt, or moſt eſſential part, was the ſpiritual world compoſed; of the ſecond, was made the viſible heavens and the luminous bodies; and of the third, or inferior part, was formed the terreſtrial world, out of which was drawn the elemental quinteſſence, or firſt matter of all things, which produced the four elements, and all creatures that inhabit them, by the agency of a particular ſpirit called Raziel, who was the ruler of Adam. The third is אהיה, *Ehjeh*, and is attributed to the Holy Spirit, whoſe divine light is received by the angel Sabbathi, and communicated from him through the ſphere of Saturn. This is the *principium generationis*, the beginning of the ways of God, or the manifeſtation of the Father and the Son's light in the ſupernatural generation. And from hence flow down all living ſouls, entering the inanimate body, and giving form to unſettled matter. The fourth is אל, *El*, through the light of whom flows grace, goodneſs, mercy, piety, and munificence, to the angel Zadkiel, and thence paſſing through the ſphere of Jupiter, faſhioneth the images of all bodies, beſtowing clemency, benevolence, and juſtice, on all. The fifth is אלהי, *Elohi*, the upholder of the ſword and left-hand of God, whoſe influence penetrates the angel Geburah, and thence deſcends through the ſphere of Mars, giving fortitude in war and affliction. The ſixth is צבאות, *Tſebaoth*, who beſtoweth his mighty power through the angel Raphael into the ſphere of the ſun, giving motion, heat, and brightneſs, to it, and thence producing metals. The ſeventh is עליון, *Elion*, who rules the angel Michael, and deſcends through the ſphere of Mercury, giving benignity, motion, and intelligence, with elegance and conſonance of ſpeech. The eighth is אדוני, *Adonai*, whoſe influence is received by the angel Haniel, and communicated through the ſphere of Venus, giving zeal, fervency, and righteouſneſs of heart, and producing vegetables. The ninth is שדי, *Shaddai*, whoſe influence is conveyed by cherubim to the angel Gabriel, and falls into the ſphere of the moon, cauſing increaſe and decreaſe of all things, governing the genii and protectors of men. The tenth is אלהים, *Elohim*, who extends his beneficence to the angel Jeſodoth, into the ſphere of the earth, and diſpenſeth knowledge, underſtanding, and wiſdom, The three firſt of theſe ten names, viz. יהוה, Jehovah, יה, Jah, and אהיה, Ehjeh, expreſs the eſſence of God, and are proper names; but the other ſeven are only expreſſive of his attributes. The principal and only true name of the Godhead, according both to the Hebrews and Greeks, is כזאדנצאותיוה, Τετραγραμματον, *the name of four letters*, with which the Godhead, in moſt languages, is obſerved to be expreſſed; thus in Hebrew the Supreme Being is called יהוה, Jehovah;

Jehovah; in the Greek, Θεος; in Latin, *Deus;* in Spaniſh, *Dios;* in Italian, *Idia;* in French, *Dieu;* in the ancient Gauliſh, *Diex;* in ancient German, *Diet;* in the Sclavonic, *Buch;* in Arabic, *Alla;* in the Poliſh, *Bung;* in the Pannonian, *Iſtu;* in the Egyptian, *Tenu;* in the Perſian, *Sire;* and in the language of the ancient Magi, *Orſi.* Thus God is conceived to work by the ideas of his own mind, and theſe ideas diſpenſe their ſeals, and communicate them to whatever is formed, or created.

In the exterior circle of the celeſtial heaven, in which are placed the fixed ſtars, the *Anima Mundi* hath her particular forms, or ſeminal conceptions, anſwering to the ideas of the Divine Mind; and this ſituation approaching neareſt to the empyrean heaven, the ſeat of God, receives the ſpiritual powers and influences which immediately proceed from him. Hence they are diffuſed through the ſpheres of the planets and heavenly bodies, and communicated to the inmoſt centre of the earth, by means of the terreſtrial elements. Thus have the wiſe and learned men among the Jews, deduced the conſtruction and harmony of the world, and ſhewn that God performs all his ſecret and ſtupendous works by the medium of the celeſtial bodies. He acts and governs immediately by himſelf, but mediately by the heavenly bodies, which are the inſtruments of his Providence, and the ſecondary cauſes, by which the earth, and all ſimilar ſyſtems, are regulated; and theſe, perhaps, regulate one another, by a reciprocal influence and ſympathy, communicated to them in the ordination of nature. And hence comes the original or ground-work of all mens' nativities, and all manner of natural queſtions and things, and the ſtory of all that may happen or proceed out of natural cauſes, to the full end of time. To demonſtrate this more ſatisfactorily, we ſhall now define the natural properties of the celeſtial world, with its particular diviſions, quantity, motion, and meaſure, as laid down by the rules of Aſtronomy; and this will lead us to the Doctrine of Nativities.

An

An ASTRONOMICAL SURVEY of the CELESTIAL WORLD,

with the Places, Order, and Motions, of the HEAVENLY BODIES.

IT was formerly a ſubject of diſpute among Philoſophers, whether the Earth or the Sun was the centre of the celeſtial ſyſtem; but the latter opinion has been generally received ſince the time of Copernicus, who about the year 1543 publiſhed his ſix books De Orbium Cœleſtium Revolutionibus, wherein he proves the Sun to be very near the centre of gravity of the whole ſyſtem, and in the common focus of every one of the planetary orbits. Next the Sun, Mercury performs his revolution around him; next to Mercury is the orbit of Venus; and next to Venus, our Earth, with its attendant or ſecondary the Moon, perform a joint courſe, and by their revolution meaſure out the annual period. Next to the Earth is Mars, the firſt of the ſuperior planets; next to him is Jupiter, and laſt of all Saturn. Theſe and the comets are the conſtituent parts of the Copernican or ſolar ſyſtem, which is now received and approved as the only true one, becauſe moſt agreeable to the tenor of nature in all her actions; for by the two motions of the Earth, all the phenomena of the heavens are reſolved, which by other hypotheſes are inexplicable, without a great number of other motions contrary to philoſophical reaſoning. It is alſo more rational to ſuppoſe that the Earth moves round the Sun, than that the huge bodies of the planets, the ſtupendous body of the Sun, and the immenſe firmament of ſtars, ſhould all move round the Earth every twenty-four hours. The harmony which runs through the ſolar ſyſtem, wonderfully confirms this hypotheſis, viz. that the motions of all the planets, both primary and ſecondary, are governed and regulated by one and the ſame law, which is, that the ſquares of the periodical times of the primary planets, are to each other as the cubes of their diſtances from the Sun; and likewiſe the ſquares of the periodical times of the ſecondary of any primary are to each other, as the cubes of their diſtances from that primary. Now the Moon, which in the Copernican ſyſtem is a ſecondary of the Earth, in the other hypotheſis is conſidered as a primary one; and ſo the rule cannot take place, becauſe the periodical time ſtated as that of a primary one does not agree therewith. But this ſingle conſideration is ſufficient to eſtabliſh the motion of the earth for ever; viz. if the Earth does not move round the Sun, the Sun muſt move, with the Moon, round the Earth. Now the diſtance of the Sun to that of the Moon being as 10,000 to 46, and the Moon's period being leſs than twenty-eight days, the Sun's period would be found no leſs than two hundred and forty-two years; whereas, in fact, it is but one year. The Sun alſo being the fountain of light and heat, which it irradiates through all the

ſyſtem, it muſt of courſe be placed in the centre, in order that the planets may at all times have it in an uniform and equable manner. For, if the Earth be ſuppoſed in the centre, and the Sun and planets revolve about it, the planets would then, like the comets, be ſcorched with heat when neareſt the Sun, and frozen with cold in their aphelia, or greateſt diſtance, which is not to be imagined. But, if the Sun be ſuppoſed in the centre of the ſyſtem, we then have the rational hypotheſis of the planets being all moved round the Sun, by the univerſal law or power of gravity ariſing from his vaſt body, and every thing will anſwer to the laws of circular motion and central forces; but otherwiſe we are wholly in the dark, and know not how to define theſe operations of nature. Fortunately, however, we are able to give not only reaſons, but demonſtrable proofs, that the Sun does poſſeſs the centre of the ſyſtem, and that the planets move about him in the order above mentioned. The firſt is, that Mercury and Venus are ever obſerved to have two conjunctions with the Sun, but no oppoſition, which could not happen unleſs the orbits of theſe planets lay within the orbit of the Earth. The ſecond is, that Mars, Jupiter, and Saturn, have each their conjunctions and oppoſitions to the Sun alternately and ſucceſſively, which could not be, unleſs their orbits were exterior to that of the Earth. In the third place, the greateſt elongation or diſtance of Mercury from the Sun is about twenty degrees, and that of Venus forty-ſeven degrees; which anſwers exactly to their diſtance in this ſyſtem, but in the other they would be ſeen one hundred and eighty degrees from the Sun in oppoſition to him. Fourthly, in this diſpoſition of the planets they will all of them be ſometimes much nearer to the Earth than at others; the conſequence of which is, that their brightneſs and ſplendour, and alſo their apparent diameters, will be proportionally greater at one time than another; and this we obſerve to be true every day. Thus the apparent diameter of Venus, when greateſt, is near ſixty-ſix ſeconds, but, when leaſt, not more than nine and a half; of Mars, when greateſt, it is twenty-one ſeconds, but, when leaſt, no more than two ſeconds and a half; whereas, by the other hypotheſis, they ought always to be equal. The fifth is, that, when the planets are viewed with a good teleſcope, they appear with different phaſes, or with different parts of their bodies enlightened. Thus Venus is ſometimes new, then horned, and afterwards dichotomized, then gibbous, afterwards full, and ſo increaſes and decreaſes her light in the ſame manner as the Moon, and as this ſyſtem requires. The ſixth proof is, that the planets, all of them, do ſometimes appear direct in motion, ſometimes retrograde, and at other times ſtationary. Thus Venus, as ſhe paſſes from her greateſt elongation weſtward to her greateſt elongation eaſtward, will appear direct in motion, but retrograde as ſhe paſſes from the latter to the former; and, when ſhe is in thoſe points of greateſt diſtance from the Sun, ſhe ſeems

for ſome time ſtationary; all which is neceſſary upon the Copernican hypotheſis, but cannot happen in any other. The ſeventh is, that the bodies of Mercury and Venus, in their lower conjunctions with the Sun, are hid behind the Sun's body, and in the upper conjunctions are ſeen to paſs over the Sun's body, or diſk, in form of a black round ſpot, which is neceſſary in the Copernican ſyſtem, but impoſſible in any other. The eighth is, that the times in which theſe conjunctions, oppoſitions, ſtations, and retrogradations, of the planets, happen, are not ſuch as they would be if the Earth were at reſt in its orbit, but preciſely ſuch as would happen were the earth to move round the Sun, and all the other planets in the periods aſſigned them; and therefore this, and no other, can be the true ſyſtem of the world.

But the better to determine the places of the celeſtial bodies, and to underſtand the conſtitution of the heavens more clearly, aſtronomers have conceived or deſcribed ſeveral circles, called the circles of the ſphere, by which the celeſtial world is divided and meaſured out. Some of theſe are called great circles, as the equinoctial, ecliptic, meridian, &c. and others ſmall circles, as the tropics, parallels, &c. This equinoctial line is a circle which we imagine to inveſt the whole world, and is ſo called, becauſe whenever the Sun, in his progreſs through the ecliptic, comes to this circle, it makes equal days and nights all round the globe, as he then riſes due eaſt, and ſets due weſt, which he never does at any other time of the year. This equinoctial line is conceived to be three hundred and ſixty degrees in its whole circumference; and each of theſe degrees are divided into ſixty minutes, or ſixty equal parts of a degree, and theſe again into as many ſeconds. The meridian is another great circle, conſiſting alſo of three hundred and ſixty degrees, extending from one polar point to the other, and twice cutting the equinoctial line, compaſſing the whole world from north to ſouth, as the equinoctial does from eaſt to weſt, and terminates at the ſame point where it began. The equinoctial line is fixed and immutable, and is of neceſſity always conceived to be in one and the ſame place; but the meridian is mutable, and may circle the world in any or in all degrees of the equator, as we may have occaſion to conceive or imagine; it muſt, however, uniformly divide the ſphere into two equal parts, which are called hemiſpheres. The polar points are thoſe two points in the immenſe ball of the world, which are equidiſtant from the equinoctial line, the one in the utmoſt northern, and the other in the utmoſt ſouthern, point. The three hundred and ſixty degrees of the equinoctial line are called the longitude of the world, becauſe they are in order as the ſun and ſtars move in their circuits through the ſpacious heavens in their reſpective orbs. But the three hundred and ſixty degrees of the meridian are called the latitude of the world, becauſe they

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mete out that diſtance wherein the ſun and all the ſtars, in a certain breadth one from another, move in their circuits form eaſt to weſt.

Now the ſun, in his annual progreſs from weſt to eaſt, does not keep the equinoctial line, but declines from it at one part of the year to the north, and at another part of the year to the ſouth; and the planets alſo obſerve the ſame order in their progreſs, except that the ſun always keeps the ſame conſtant track, whereas the planets often vary in their declinations from the equinoctial line. Hence another great circle is conceived in the heavens, called the Zodiac, which is likewiſe divided, as all the great circles are, into three hundred and ſixty degrees; but this circle, being as it were the high road of the planets, and comprehending ſo much of the heavens as the ſun and planets ſwerve in their declinations, is conceived to be twenty degrees broad; and it is confined to this ſpace, becauſe none of the planets ever reach beyond ten degrees north, or ten degrees ſouth, from the equinoctial line; and the ſun's path or track in the zodiac is called the *ecliptic line*, becauſe the eclipſes only happen when the moon is alſo in this line.

The zodiac is alſo divided into twelve equal parts, called the twelve ſigns, or *houſes of heaven;* and, theſe beginning where the ſun enters the equinoctial to the northward, the firſt ſign is named Aries, and the reſt in order are called Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquaries, and Piſces. Theſe ſigns conſiſt of thirty degrees each; and, being all of them divided into four equal parts, determine the four ſeaſons of the year. Now, when the ſun enters into the ſign called Cancer, he is in his greateſt north declination, and at that time is diſtant from the equinoctial line twenty-three degrees to the north; which occaſions another circle to be deſcribed, called the tropic of Cancer, the centre of which being the north pole, it comprehends as much of the extremity of the round world as falls under twenty-three degrees and a half from the equator to the northward. And, when the ſun enters the ſign Capricornus, he is in his utmoſt ſouth declination, and occaſions another circle to be deſcribed, called the tropic of Capricorn, as many degrees from the equator to the ſouth, as the other tropic is to the north. At the diſtance of forty-five degrees from each of theſe tropics, two other circles are imagined, called the arctic and antarctic circles, which, being but little more than twenty degrees diſtant from each pole, do likewiſe encircle ſome ſmall portion of the extremities of the world. The inferior circles, called parallels, run from eaſt to weſt, and ſerve to divide the heavens into ſeveral ſpaces between the greater circles.

Ancient

Ancient tradition has handed down to us the origin of that important circle called the zodiac, with the reaſon why it is ſo named, and the ingenious method which the firſt men made uſe of to know exactly the line which the ſun deſcribes under the heavens in the perpetual changings of its place, and to divide the year into equal portions. This tradition is found in two ancient authors, the one Roman, the other Greek. The firſt attributes it to the Egyptians; the other, to the firſt inhabitants of Chaldea. They every day ſaw the ſun and the whole heavens turning and paſſing from eaſt to weſt. In the mean time they obſerved that the ſun, by a motion peculiar to it, from day to day receded from ſome certain ſtars, and took its place under others, always advancing towards the eaſt. Whilſt the moon was making twelve times that revolution, the ſun made it only once; but ſhe began the thirteenth day again before the ſun had as yet completed its own. The habit of dividing the year into pretty near twelve lunations, made them wiſh that they had twelve diviſions of a year perfectly equal, or twelve months, which might be exactly equivalent to the year itſelf, and which might, as it were, be pointed at with one's finger in the heavens, by ſhewing ſome certain ſtars under which the ſun paſſes during every one of theſe months. Here is then the method in which they divided the courſe of the ſun in twelve equal portions or collections of ſtars, which are called aſteriſms or conſtellations. Our aſtronomers took a couple of braſs open veſſels, the one pierced at the bottom, and the other without any orifice below. Having ſtopped the hole of the firſt, they filled it with water, and placed it ſo as that the water might run out into the other veſſel, the moment the cock ſhould be opened. This done, they obſerved in that part of the heaven, where the ſun has its annual courſe, the riſing of a ſtar, remarkable either for its magnitude or brightneſs; and, at the critical inſtant it appeared on the horizon, they began to let the water flow out of the upper veſſel into the other during the reſt of the night, and the whole following day, to the very moment when the ſame ſtar, being come to the eaſt again, began to appear anew on the horizon. The inſtant it was again ſeen, they took away the under veſſel, and threw the water that remained in the other on the ground. The obſervers were thus ſure of having one revolution of the whole heaven between the firſt riſing of the ſtar and its return. The water, which had flowed during that time, might then afford them a means of meaſuring the duration of one whole revolution of the heaven, and of dividing that duration into ſeveral equal portions; ſince, by dividing that water itſelf into twelve equal parts, they were ſure of having the revolution of a twelfth part of the heaven during the efflux of a twelfth part of the water; they then divided the water of the under veſſel into twelve parts perfectly equal, and prepared two other ſmall veſſels capable of containing exactly one of theſe portions, and no more. They again

poured into the great upper veſſel the twelve parts of water all at once, keeping the veſſels ſhut. Then they placed under the cock, ſtill ſhut, one of the two ſmall veſſels, and another near it to ſucceed the firſt as ſoon as it ſhould be full.

All theſe preparations being ready, they, the next night, obſerved that part of the heaven towards which they had for a long while remarked that the Sun, the Moon, and the planets, took their courſes, and ſtaid for the riſing of the conſtellation which is ſince called Aries. The Greeks, perhaps, gave that name to ſome ſtars different from thoſe which went by it before the flood; but this enquiry is not neceſſary at preſent. The inſtant Aries appeared, and they ſaw the firſt ſtar of it aſcending, they let the water run into the little meaſure. As ſoon as it was full, they removed it, and threw the water out. In the mean time they put the other empty meaſure under the fall. They obſerved exactly, and ſo as to remember very well, all the ſtars that roſe during all the periods which the meaſure took in filling; and that part of the heaven was terminated in their obſervations by the ſtar which appeared the laſt on the horizon the moment the meaſure was juſt full: ſo that, by giving the two little veſſels the time neceſſary to be alternately filled to the brim three times each during the night, they had, by that means, one half of the courſe of the ſun in the heaven, that is, one half of the heaven itſelf; and that half again was divided into ſix equal portions, of which they might ſhew and diſtinguiſh the beginning, the middle, and the end, by ſtars, which, from their ſize, number, or order, were rendered diſtinguiſhable. As to the other half of the heaven, and the ſix other conſtellations which the ſun runs over therein, they were forced to defer the obſervation of them to another ſeaſon. They waited till the ſun, being placed in the middle of the now known and obſerved conſtellations, ſhould leave them at liberty to ſee the other during the night.

Doubtleſs, ſome precautions were neceſſary, not to miſtake as to the fall of the water, which muſt flow more ſlowly in proportion as its maſs is leſs high. However, after having, by this or ſome ſuch means, made themſelves ſure of the great annual courſe which the ſun faithfully follows in the heavens, and of the equality of the ſpaces filled by the twelve collections of ſtars that limit that courſe, the obſervers thought of giving them names. They in general called them the ſtations or the houſes of the ſun, and aſſigned three of them to each ſeaſon. They then gave each conſtellation a peculiar name, whoſe property did not only conſiſt in making it known again to all nations, but in declaring, at the ſame time, the circumſtance of the year (which was of concern to mankind) when the ſun ſhould arrive at that conſtellation.

By a particular care of Providence, the dams of the flock commonly happen to be pregnant about the end of autumn; they bring forth during the winter and in the beginning of the ſpring; whence it happens that the young ones are kept warm under the mother during the cold, and afterwards eaſily thrive and grow active at the return of the heat. The lambs come the firſt, the calves follow them, and the kids fall the laſt. By this means the lambs, grown vigorous and ſtrong, may follow the ram to the fields, as the fine days come on. Soon after the calves, and at laſt the kids, venture abroad, and, by increaſing the flock, begin to augment the revenues of their maſter.

Our ancient obſervers, ſeeing that there were during the ſpring no productions more uſeful than lambs, calves, and kids, gave the conſtellations, under which the ſun paſſes during that ſeaſon, the names of the three animals which enrich mankind moſt. The firſt was named Aries, the ſecond Taurus, the third the two kids, Gemini, the better to characterize the fecundity of goats, which more commonly bring forth two young ones than one, and an abundance of milk more than ſufficient to nouriſh them.

The bulk of mankind had already very often remarked, that there was a point to which the ſun raiſed itſelf in its coming towards them, but which it never exceeded; and that it afterwards ſunk daily, in receding from them, for ſix months together, till it arrived at another point a great way under the firſt, but below which it never deſcended. This retreat of the ſun, made very ſlowly, and always backward, gave the obſervers the occaſion of diſtinguiſhing the ſtars, which follow the two kids, or Gemini, by the name of the animal that walks backward, viz. Cancer, the crab. When the ſun paſſes under the next conſtellation, it makes our climate feel ſultry heats, but chiefly the climates where men were at that time all gathered together. When poets attribute to that conſtellation the fierceneſs and raging of the Lion, of which it bears the name, it is very eaſy to gueſs at what might determine that choice from the beginning. Soon after, the houſing of the hay and the corn is entirely over throughout the eaſt; there remain on the ground only a few ears ſcattered here and there, which they cauſed to be gleaned by the leaſt neceſſary hands; this work is left to the youngeſt girls. How then could they repreſent the conſtellation, under which the ſun ſees no longer any crops on the ground, better than by the name and figure of a young maid gleaning? The wings you ſee her have in the ſpheres are ornaments added of later date, after the introduction of fables. The Virgin, which follows the Lion, is certainly no other than a gleaning girl, or, if you will, a reaper; and, leſt we ſhould miſtake her functions, ſhe beſides has in her hand a cluſter of ears; a very natural proof of the origin here attributed to her.

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The perfect equality of days and nights, which happens when the ſun quits the ſign Virgo, cauſed aſtronomers to give the next ſign the name of Libra, that is, of a balance. The frequent diſeaſes which the ſun leaves behind him, or cauſes by his retiring, procured the next ſign the name of Scorpio; becauſe it is miſchievous, and drags after it a ſting and venom. Towards the end of autumn, the fall of the leaf expoſes wild beaſts, leaving them leſs covering: vintage and harveſt are over; the fields are free; and it is of ill conſequence to ſuffer the propagation of beaſts at the approach of winter. Every thing then invites us to hunt, and the ſign, in which the ſun is at that time, has from thence obtained the name of Sagittarius; that is, the archer, or huntſman. What is the proper and diſtinctive character of the wild goat, or Capricorn, of which the firſt ſign of winter has the name? it is to look for its food, getting from the foot of the mountains to the higheſt ſummit, and always climbing from rock to rock: the name of Capricorn was then fit to inform men of the time when the ſun, having reached the loweſt verge of its courſe, was ready to begin to aſcend again towards the higheſt, and to continue to do ſo for ſix months together. This is quite the reverſe of the crab (Cancer); and the happy concurrence of the oppoſite characters of theſe two animals is a proof of what directed the firſt obſervers in the impoſition of all theſe names. Aquaries and Piſces, without any difficulty, mark out the rainy ſeaſon, and the time of the year when fiſhes, fatter and nicer than in any other time, bring on again the profit and pleaſure of fiſhing. It may be remarked, that, of the twelve conſtellations, there are ten, the names of which are borrowed from ſeveral animals; which cauſed aſtronomers to give the annual circle, which they compoſe, the name of Zodiac. It is as much as if you would ſay, *the circle of animals*.

By this very plain induſtry, men acquired a new method of meaſuring time, and of regulating all their works. They already knew, without any trouble or care, how to regulate the order of their feaſts and common buſineſs, by inſpection only of the phaſes of the moon. From the knowledge of the zodiac, they obtained an exact knowledge of the year; the conſtellations became to them ſo many very ſignificant ſigns, which, both by their names and reſpective ſituations, informed them of the order of their harveſts, and of the cautions they were to take in order to bring them about, openly and daily ſhewing them how long they were to ſtay for them; the people were neither obliged to caſt up the days, nor mark out the order of times, to regulate themſelves. Twelve words, applied to twelve different parts of the heaven, which every night revolved before their eyes, were to them a part of knowledge no leſs convenient and advantageous than eaſy to be acquired. When men, after the ſetting of the ſun, ſaw the ſtars of the ſign Aries aſcend the oppoſite horizon, and diſtant from the ſun by one half of the heaven, they then knew that

the ſun was under the ſign Libra, which, being the ſeventh of the celeſtial ſigns, was diſtant from the firſt by one whole half of the zodiac.—When at the approach of day they ſaw in the middle of the heaven, and at an equal diſtance from eaſt and weſt, the fineſt ſtar of the ſign Leo, they eaſily underſtood that the ſun, then ready to riſe, was at the diſtance of three ſigns from Leo, and removed towards the eaſt one quarter part of its circle. Thus, without ſeeing the ſtars which the ſun drowned by his brightneſs as he came under them, they ſaid, with a perfect aſſurance, that the ſun is now in Scorpio; two months hence we ſhall have the ſhorteſt day. They could, on ſight of a ſingle conſtellation, placed in the eaſtern, or middle, or weſtern, part of the heaven, immediately ſay where the ſun was, how far the year was advanced, and what kind of work it was fit they ſhould buſy themſelves about. After this manner ſhepherds and farmers ſtill regulate their works; and, if we at preſent are now ignorant of the ſtars, if we are not able to determine the diſtance between one conſtellation ſhewn us and the actual place of the ſun, it is becauſe we can read and write. The firſt men peruſed the heavens for want of writing; and it is on account of the conveniency of writing that the generality of men now diſpenſe with looking among the ſtars for the knowledge of the operations and order of the year. But writing itſelf, that ſo uſeful invention, is one of the products of aſtronomy; and it may be eaſily ſhewn alſo, that the names given the twelve celeſtial ſigns gave birth to the invention both of painting and writing. The hiſtory of the heavens ſtill promiſes further novelty, and it will continue to inform us of the helps for which we are indebted to the ſtudy of nature.

Now, merely to know and to underſtand thoſe diviſions of the heavens is nothing more than ſpeculative aſtrology, commonly called Aſtronomy; but, to attain to the knowledge of Aſtrology in general, we muſt be converſant in the *affections* and *qualities* of the heavenly matter, and of the planets and fixed ſtars. It is generally imagined that the *fixed ſtars* are faſtened in the eighth orb of the celeſtial heaven, and only move as that orb doth, and uniformly together, about one minute's ſpace in a whole year; but reaſon has not abſolutely determined this point, ſo as to leave it quite ſatisfactory, or incontrovertible. The fixed ſtars are obſerved to differ from the planets by their twinkling or ſparkling, whence philoſophers have conceived them to ſhine with their own innate light, the ſame as the ſun does. The number of ſtars diſcoverable at once by the eye is not above a thouſand. This at firſt may appear incredible, becauſe they ſeem to be without number; but the deception ariſes from our looking confuſedly upon them, without reducing them into any order.* If we but look ſtedfaſtly upon a pretty large portion of the ſky, and count the

* See Ferguſon's Aſtronomy, ſect. 355, &c. 11th edit. 8vo.

ſtars

ſtars in it, we ſhall be ſurpriſed to find them ſo few; and if we conſider how ſeldom the moon meets with any ſtars in her way, although there are as many about her path as in any other parts of the heavens, we may ſoon be convinced that the ſtars are much thinner ſown than people are aware of. The Britiſh Catalogue, which, beſides the ſtars viſible to the naked eye, includes a great number which cannot be ſeen without the aſſiſtance of a teleſcope, contains no more than three thouſand in both hemiſpheres. From what we know of the immenſe diſtances of the fixed ſtars, the neareſt may be computed at 32,000,000,000,000 of miles from the earth, which is farther than a cannon-ball would fly in ſeven million of years! Theſe ſtars, on account of their apparently various magnitudes, are diſtributed into ſeveral claſſes or orders; thoſe which appear largeſt are called *ſtars of the firſt magnitude;* the next to them, in ſize and luſtre, *ſtars of the ſecond magnitude;* and ſo on to the *ſixth*, which conſiſt of the ſmalleſt that can be ſeen by the naked eye. This diſtribution having been made long before the invention of teleſcopes, the ſtars which cannot be ſeen without the help of theſe inſtruments are diſtinguiſhed by the name of *teleſcopic ſtars.*

For the ſame reaſon that the ſtars within the belt or circle of the zodiac were divided into conſtellations, ſo have been thoſe on either ſide of it; viz. to diſtinguiſh them from one another, ſo that any particular ſtar may be readily found in the heavens, by the help of a celeſtial globe, upon which the conſtellations are ſo delineated as to put the moſt remarkable ſtars into ſuch parts of the figures which repreſent them as are moſt eaſily diſtinguiſhed; and thoſe ſtars which could not be brought into any part of theſe figures are called *unformed ſtars.* The number of the ancient conſtellations is forty-eight: viz. upon the zodiac twelve; upon all that region of the heavens on the north ſide of the zodiac, twenty-one; and upon the ſouth ſide fifteen more; making in the whole forty-eight conſtellations. But, the more modern philoſophers and aſtrologians having added a number of others, I ſhall ſet the whole down in their proper order.

TABLE of the ANCIENT CONSTELLATIONS.

		Ptolemy.	Tycho.	Hevel.	Flamſt.
Urſa minor	The Little Bear	8	7	12	24
Urſa major	The Great Bear	35	29	73	87
Draco	The Dragon	31	32	40	80
Cepheus	Cepheus	13	4	51	35
Bootes, *Arctophilax*		23	18	52	54
Corona Borealis	The Northern Crown	8	8	8	21
Hercules, *Engonaſin*	Hercules kneeling	29	28	45	113

		Ptolemy.	Tycho.	Hevel.	Flamſt.
Lyra	The Harp	10	11	17	21
Cygnus, *Gallina*	The Swan	19	18	47	81
Coſſiopea	The Lady in her Chair	13	26	37	55
Perſeus	Perſeus	29	29	46	59
Auriga	The Waggoner	14	9	40	66
Serpentarius, *Ophiucus*	Serpentarius	29	15	40	74
Serpens	The Serpent	18	13	22	64
Sagitta	The Arrow	5	5	5	18
Aquila, *Vultur*	The Eagle	15	12	23	71
Antinous	Antinous		3	19	
Delphinus	The Dolphin	10	10	14	18
Equulus, *Equi ſectio*	Horſe's Head	4	4	6	10
Pegaſus *Equus*	Flying Horſe	20	19	38	89
Andromeda	Andromeda	23	23	47	66
Triangulum	The Triangle	4	4	12	16
Aries	The Ram	18	21	27	66
Taurus	The Bull	44	43	51	141
Gemini	The Twins	25	26	38	85
Cancer	The Crab	23	15	29	83
Leo	The Lion	35	30	49	95
Coma Berenices	Berenice's Hair		14	21	43
Virgo	The Virgin	32	33	50	110
Libra, *Chelæ*	The Scales	17	10	20	51
Scorpius	The Scorpion	24	10	20	44
Sagittarius	The Archer	31	14	22	69
Capricornus	The Goat	28	28	29	51
Aquarius	The Water-bearer	45	41	47	108
Piſces	The Fiſhes	38	36	39	113
Cetus	The Whale	22	21	45	97
Orion	Orion	38	42	62	78
Eridanus, *Fluvius*	Eridanus, *the River*	34	10	27	84
Lepus	The Hare	12	13	16	19
Canis major	Great Dog	29	13	21	31
Canis minor	Little Dog	2	2	13	14
Argo	The Ship	45	3	4	64
Hydra	Hydra	27	19	31	60
Crater	The Cup	7	3	10	31
Corvus	The Crow	7	4		9
Centaurus	Centaur	37			35
Lupus	The Wolf	19			24
Ara	The Altar	7			9
Corona Auſtralis	Southern Crown	13			12
Piſces Auſtralis	Southern Fiſh	18			24

The NEW SOUTHERN CONSTELLATIONS.

Columba Naochi	Noah's Dove	10
Robur Carolinum	The Royal Oak	12
Grus	The Crane	13
Phœnix	The Phenix	13
Indus	The Indian	12
Pavo	The Peacock	14
Apus, *Avis Indico*	The Bird of Paradiſe	11
Apis, *Muſca*	The Bee or Fly	4
Chamælion	The Camelion	10
Triangulum Auſtralis	South Triangle	5
Piſces volans, *Paſſer*	Flying Fiſh	8
Dorado, *Xiphias*	Sword Fiſh	6
Toucan	American Gooſe	9
Hydrus	Water-Snake	10

HEVELIUS's CONSTELLATIONS made out of the unformed Stars.

		Hevel.	Flamſt.
Lynx	The Lynx	19	44
Leo minor	The Little Lion		53
Aſteron & Chara	The Greyhounds	23	25
Cerberus	Cerberus	4	
Vulpecula & Anſer	The Fox and Gooſe	27	35
Scutum Sobieſki	Sobieſki's Shield	7	
Lacerta	Lizard		16
Camelopardalus	Camelpard	32	58
Monoceros	Unicorn	19	31
Sextans	Sextant	11	41

Theſe conſtellations, or groupes of fixed ſtars, have doubtleſs their diſtinct energy and influence in the operations of nature; although we have not means ſufficient to diſtinguiſh them all, according to their peculiar virtues. The nearer they are ſituated to the ecliptic line, and the zodiac, ſo much the apter are they to operate in the common acts of nature; and ſo much the more eaſily allured into the opportunities of our acquaintance. Of the firſt magnitude we have extraordinary inſtances of that ſtar in Leo, called *Cor Leonis*, in twenty-five degrees of the ſign, to be of the nature of Mars and Jupiter mixed together; and is a ſtar greatly contributing to noble qualifications, and kingly favour. Famous alſo is the knowledge of *Spica Virginis*, a ſtar of Virgo by conſtellation, but in the ſign Libra: this ſtar partakes both of the nature of Venus and Mars, and contributes greatly to eccleſiaſtical preferments. After theſe are the very-well-known ſtars called *Aldebaran* in Gemini, and *Antares*

Antares in Sagittary, both ſtars of the nature of Mars, provoking to courage and magnanimity, but inclining to violence and cruelty. Of the ſecond magnitude are the *South Balance*, and the *Head of Pollux*, both ſtars of a furious and violent nature. Of the third magnitude, the *Head of Meduſa*, or *Algol*, is famous for its miſchievous inclinations; and ſo are the *two Aſſes*, ſtars of the fourth magnitude. Of the fifth magnitude are the *Pleiades*, ſtars of remarkable influence, and celebrated for their ſweet and benevolent nature. Stars of the ſixth magnitude are very ſmall; yet, notwithſtanding this, they are not without their operations upon earthly things; as in the breaſt of the Crab, called *Præſepe*, are ſeveral little ſtars which appear only like a white cloud, and yet the force of this conſtellation has been often felt in the affairs of mankind. Theſe fixed ſtars alſo often prove their force in the change of weather, as they happen to riſe, culminate, or ſet, with the ſun, moon, and planets.

But the conſtellations which form the twelve ſigns of the zodiac have obviouſly the moſt powerful and moſt immediate operation upon man; and the reaſon is, becauſe they form the pathway of the ſun, moon, and planets, in all their peregrinations, and thereby receive from them a more forcible power and energy. And, as theſe ſigns form a conſiderable part of the Science of Aſtrology, we ſhall conſider them under all their various qualities and affections, both with reſpect to their operations upon man's body and upon the four ſeaſons of the year. Theſe ſigns are known or diſtinguiſhed by the following characters:

♈ Aries	♋ Cancer	♎ Libra	♑ Capricornus
♉ Taurus	♌ Leo	♏ Scorpio	♒ Aquaries
♊ Gemini	♍ Virgo	♐ Sagittarius	♓ Piſces

They are placed in this order, and divided into four equal parts, anſwering to the four quarters of the year, becauſe the equator cuts and divides the circle of the zodiac at the point beginning with Aries, and at the oppoſite point of Libra, dividing the whole into two equal parts, conſiſting of ſix northern and ſix ſouthern ſigns. But the reaſon why the ſun's courſe begins and is reckoned from Aries, is, as tradition informs us, becauſe the ſun, when firſt brought into exiſtence, was placed in this ſign. And this is not an unreaſonable conjecture, ſince the ſpring quarter begins when the Sun enters Aries, and brings with it increaſe and length of days, and all nature begins to multiply and flouriſh, and as it were, to riſe into new life. The ſix northern ſigns terminate with Virgo, and the ſix ſouthern commence with Libra; but the northern ſigns have always been conſidered of a more efficacious and noble nature than the ſouthern.

Philoſophers have alſo aſſigned another reaſon for this order and diviſion of the twelve ſigns of the zodiac, namely, That Nature works by oppoſition and contrariety, and thus brings about the four ſtates of all elementary bodies, viz. generation, conſervation, corruption, and annihilation. As therefore generation is the firſt ſtate, and is produced and nouriſhed by heat, they begin with the fiery ſign Aries. The next quality being conſervation, or durability, they ſignify the ſame by placing an earthy ſign next in order, ſince earth gives permanency and fixation to corruptible bodies. The third quality being corruptible, it is repreſented by an airy ſign, becauſe air is known to be the ſource of putrefaction. The laſt ſtate of an elementary body is its final end or diſſolution; and, as water diſſolves all corruptible bodies, ſo have they deſcribed it by placing a watery ſign the laſt of all. In this arrangement of the ſigns of the zodiac we may further obſerve, that two paſſive principles are placed between two active ones; and, as our all-wiſe Creator hath ſo conſtructed nature, that the oppoſition of one thing ſhould occaſion the exiſtence or duration of another, ſo we may obſerve it in the diviſions of the zodiac; for inſtance, Aries, a fiery ſign, is placed oppoſite to Libra, which is an airy ſign; and in all reſpects reſembles a man ſitting over a fire with a pair of bellows in his hands, blowing to keep it burning: for, without air, fire is ſoon extinguiſhed. In the ſame manner it is with the water and the earth; but, to make theſe obſervations more apparent, we will arrange the ſigns of the zodiac under all their different qualities and forms.

The DIVISIONS of the TWELVE SIGNS of the ZODIAC.

Signs oppoſite are the firſt ſix to the laſt ſix { ♈ ♉ ♊ ♋ ♌ ♍ Northern and commanding. ♎ ♏ ♐ ♑ ♒ ♓ Southern and obeying.

They are divided alſo according to their four Triplicities and Nature.

Fiery	♈ ♌ ♐	Hot and dry.
Earthy	♉ ♍ ♑	Cold and dry.
Airy	♊ ♎ ♒	Hot and moiſt.
Watery	♋ ♏ ♓	Cold and moiſt.

Some are maſculine, as ♈ ♊ ♌ ♎ ♐ ♒ Fiery and airy, maſculine.
Some are feminine, as ♉ ♋ ♍ ♏ ♑ ♓ Earthy and watery, feminine.

Equinoctial	♈ ♎
Tropical	♋ ♑
Fixed	♉ ♌ ♏ ♒
Common	♊ ♍ ♐ ♓
Moveable	♈ ♋ ♎ ♑

Theſe ſigns are termed fixed, common, and moveable, becauſe, whenever the ſun is in any one of them, it anſwers to the ſeaſon of the year; the weather being then either moveable, or fixed; or between both.

They are alſo divided into the four quarters of the year, as

Spring quarter	♈ ♉ ♊
Summer quarter	♋ ♌ ♍
Autumn quarter	♎ ♏ ♐
Winter quarter	♑ ♒ ♓

Aries begins the ſpring quarter, for which reaſon all the revolutional figures, either for the world or for particular ſtates, are ſet from the ſun entering the firſt point of the equinoctial ſign Aries.

Bicorporal or double bodied	♊ ♓
	♐ the firſt part of the ſign only.
Fruitful ſigns	♋ ♏ ♓
Barren	♊ ♌ ♍
Humane or courteous	♊ ♍ ♎ ♒
Mute ſigns, or ſlow of ſpeech	♋ ♏ ♓
Feral ſigns	♌ ♐ the laſt part only.

Signs of right or long aſcenſions	♋ ♌ ♍ ♎ ♏ ♐
Signs of ſhort and oblique aſcenſions	♑ ♒ ♓ ♈ ♉ ♊

Signs broken	♌ ♓
Signs whole	♎ ♒ ♊ ♏
Signs fortunate	♈ ♊ ♌ ♎ ♐ ♒
Signs unfortunate	♉ ♋ ♍ ♏ ♑ ♓
Signs ſweet	♊ ♎ ♒
Signs bitter	♈ ♌ ♐
Signs weak	♈ ♐ ♑
Signs ſtrong	♌ ♏ ♒

Some ſigns are controvertible in their nature, according to their accidental ſituation in the heavens, as ♊ and ♌ in the eaſt are hot and dry, ♉ and ♍ hottiſh, ♐ cold and moiſt, ♑ cold and dry. In the weſt, ♊ ♍ and ♑ are cold and moiſt, ♉ cold, ♐ hot and dry. Theſe qualities are abſolutely neceſſary to be obſerved in judging of the weather.

When the moon, or lord of the aſcendant, is poſited, at a nativity, in any of the ſigns we term hot, the native will be manly and vigorous, and choler will abound in him; but, if any of thoſe ſigns we term cold, he

he will then be meek, womaniſh, and effeminate; all which affections proceed from phlegm.

There are ſigns called quadrupedian, or four-footed, as ♈ ♉ ♌ ♐ ♒, becauſe thoſe creatures from whence they are named have four feet; and in a nativity, where either of them aſcend, they import that the conſtitution of the native partakes much of the nature of that creature they repreſent; for inſtance, if Aries aſcends, then he will be hot and dry, and partake of the qualities of the ram; if Taurus be lord of the aſcendant, he will be furious, as the bull; if Leo aſcend, he will be in nature bold and magnanimous; if Sagittarius, he will be perſevering and intrepid; if Capricorn, he will be luſtful and libidinous, like the goat. So there are ſigns of humanity, as ♊ ♍ ♎ ♒, and the firſt part of ♐; and in nativities where any of theſe ſigns aſcend, or in which the lord of the aſcendant is placed, it ſignifies that the native is of a friendly diſpoſition, humane, affable, and courteous; of an excellent carriage, and engaging behaviour. Again, ſome ſigns are called fruitful, as ♋ ♏ ♓; and, if the aſcendant, or his lord, or the moon, be placed in any one of theſe, or if the cuſp of the fifth houſe has one of theſe upon it, or if his lord be poſited in one of them, the native will have many children, or will be of a prolific conſtitution; but, if barren ſigns poſſeſs the aforeſaid places, then according to the plain courſe of nature, ſterility and barrenneſs will follow. There are alſo ſome ſigns termed mute, as ♋ ♏ ♓. If any of theſe aſcend in a nativity, and Mercury, who is the general ſignificator of ſpeech, be afflicted by the planets Saturn and the Dragon's Tail in an evil houſe of heaven, and the aſcendant alſo vitiated, the native will be born dumb; if Mercury be free, and the aſcendant only afflicted, or if the aſcendant be free, and Mercury afflicted, the native will be generally ſilent, and ſlow of ſpeech. But if ſigns of voice aſcend in a nativity, as ♊ ♍ ♋ ♐ ♒, the native will poſſeſs a volubility of ſpeech, and be a good orator. Again, ſome ſigns are feral, i. e. brutiſh, or ſavage; ſuch are ♌ and the laſt part of Sagittarius. Some are termed hoarſe, or whiſtling, as ♈ ♉ ♌ ♑; and whenever Leo, or the laſt part of Sagittarius, aſcend in a nativity, the native will be brutiſhly inclined, and poſſeſs an unfeeling and cruel diſpoſition. Thoſe perſons, in whoſe nativity ♈ ♉ ♌ ♑ are horoſcopical, have a conſtant hoarſeneſs or whiſtling in their delivery and ſpeech, though otherwiſe quick and voluble enough; and thoſe perſons are generally crooked, deformed, or imperfectly born, who have ♉ aſcending, and Caput Algol poſited in the aſcendant.

There are alſo degrees which are termed maſculine, feminine, light, dark, ſmoky, pitted, azimene or deficient, and increaſing fortune; theſe are all exhibited at one view in the following Table.

A TABLE

A TABLE exhibiting the AFFECTIONS and SIGNIFICATIONS of the DEGREES in each SIGN of the ZODIAC.

Signs.	Degrees Maſculine.	Degrees Feminine.	Degrees Light.	Degrees Dark.	Degrees Smoky.	Degrees Void.	Pitted or Deep Degrees.	Deficientor Azimene Degrees	Degrees increaſing Fortune
♈	8 15 30	9 22	8 20 29	3 16	0	24 30	6 11 16 23 29	0	19
♉	11 21 30	5 17 24	7 15 28	3 30	0	12 20	5 12 24 25	6 7 8 9 10	3 15 27
♊	16 26	5 22 30	4 12 22	7 27	0	16 30	2 12 17 26 30	0	11
♋	2 10 23 30	8 12 27	12 28	14	20	18 30	12 17 23 26 30	9 10 11 12 13 14 15	1 2 3 4 15
♌	5 15 30	8 23	30	10	20	25	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	12 30	8 20	8 16	5 30	22	10 27	8 13 16 21 22	0	3 14 20
♎	5 20 30	15 27	5 18 27	10 21	0	30	17 20 30	0	3 15 21
♏	4 17 30	14 25	8 22	3 30	24	14 29	9 10 22 23 27	19 28	7 18 20
♐	2 12 30	5 24	9 19 30	12	23	0	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	11 30	10	10 19	7 22 30	15	25	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	5 21 27	15 25 30	9 21 30	13	4	25	1 12 17 22 24 29	19 18	7 16 17 20
♓	10 23 30	20 28	12 22 28	6 18 30	0	25	4 9 24 27 28	0	13 10

In the firſt column againſt ♈ you find 8. 15. 30, under the column of maſculine degrees; and under the column of feminine you have 9. 22, which ſhows that the firſt eight degrees of ♈ are maſculine, and the ninth degree feminine; from 9 to 15 are maſculine, and from 15 to 22 feminine, and from 22 to 30 are maſculine. The uſe of which is, that, if the principal ſignificator in a nativity be poſited in the degrees and ſigns maſculine, be the native male or female, it argues that he or ſhe ſhall inherit a more maſculine temper and reſolution than ordinary. But, if the ſignificator be in feminine ſigns and degrees, then the native will be more effeminate, timid, and leſs robuſt. The ſame obſervation holds good with reſpect to the other ſigns and degrees, as in the Table they ſtand directed. The fourth column points out that there are certain degrees in each ſign which are termed light; and, if either of theſe aſcend

in a nativity, the native will be of a fairer and clearer complexion than ordinary. The fifth column ſhows that there are degrees termed *dark* or *obſcure*; and, whenever theſe happen to be horoſcopical in a nativity, they declare the native to be of a dark or ſallow complexion, and, if he ſhould be born deformed, his deformity will be conſiderably greater. The ſixth column ſhows which degrees of the zodiac are termed *ſmoky*; and, if any of them ariſe on the eaſtern fineter at the time of birth, they declare the native of a mixed complexion, neither fair nor ſwarthy, but partaking of both; and ſimilar to his complexion will be his underſtanding. The ſeventh column ſhows which of the degrees of the zodiac are called *void*; and, if the aſcendant in the radix of any nativity be poſited in them, it declares an imbecility in the judgment and underſtanding of the native; and, the farther he enters into converſation or buſineſs, the more obvious will this defect appear. The eighth column points out what degrees in each of the twelve ſigns are called *deep* and *pitted*; and theſe, in a nativity, ſignify, that if the aſcendant, his lord, or the moon, be ſituated in any of them, the native will be of a haſty and imperfect ſpeech, incapable of expreſſing his deſires, or of declaring his ſentiments; and will always be involved in vexatious litigations and diſputes; and, like a man in a *pit* or ſnare, will want the aſſiſtance of another to help him out. The ninth column diſtinguiſhes the *azimene*, *lame* or *deficient*, degrees; and, if in a nativity any one of theſe aſcend, or the lord of the aſcendant, or the moon, be in any of them, the native will be crooked, lame, or deformed, or in ſome manner vitiated in the member or part of the body that the ſign governs in which ſuch azimene degrees ſhall happen to be. This rule is ſo unexceptionable and invariable, that it ought to be well conſidered in the judgment of every nativity. The tenth column points out all the degrees in the twelve ſigns that are augmenters or increaſers of fortune; and the knowledge to be derived from them is, that if, in a nativity, the cuſp of the ſecond houſe, or lord of the ſecond, Jupiter, or Part of Fortune, be in degrees augmenting, they then become arguments of much wealth; and preſage that the native ſhall, according to his capacity or ſituation in life, attain to ſtill greater honour, riches, and preferment.

But, beſides theſe general properties, each of the ſigns poſſeſſes a particular efficacy and virtue peculiar to itſelf, or to that part of the heavens wherein it bears rule. For, as upon earth all ground will not bring forth the ſame fruit, ſo in the heavens all places or parts thereof will not produce the ſame effects. Upon the earth, a man in his journey rides over ten miles, more or leſs, upon the ſands; at another time, he traces over as many miles more upon the clay; and, after that, he proceeds on another ten miles upon the marle and gravel. Similar to this, by the moſt correct obſervation, appear to be the alternate variations of

the heavenly matter. This we ſhall render apparent, by examining the different and diſtinct qualities of every ſign throughout all the degrees of the zodiac. And firſt

Of ARIES, ♈.

This ſign, obſervation and experience both inform us, is hot and dry, like a high gravelly or ſandy ground; and, when this ſign aſcends at a birth, or if the ſun or moon be poſited in it, it uſually contributes unto the native a dry body, lean and ſpare, ſtrong and large bones and limbs, piercing eyes, a ſwarthy or ſallow complexion, and ſandy-coloured or red hair, and inclines him to be choleric, brutal, violent, and intemperate; that is, this ſign naturally produces theſe effects. But, if the planets Jupiter or Venus be in the aſcendant, or in this ſign, it very materially alters both the conſtitution and complexion of the native for the better; but, if Saturn or Mars be poſited there, then it is altered conſiderably for the worſe.* For, as ſome land will bear wheat, and other land only rye, and yet, by adding compoſt to it, or by ordering it accordingly, the nature of the mould may oftentimes be changed, and made to bring forth fruit contrary to its own nature:—juſt the ſame it is when the planets, or their aſpects, fall ſtrongly into a ſign; they quite change its nature and effect; but, if none of theſe happen, then the ſign Aries, and the reſt, unalterably purſue their own nature.

Aries is an equinoctial, cardinal, diurnal, moveable, fiery, choleric, hot and dry, luxurious, violent, ſign; eaſtern, and of the fiery triplicity. It is the day-houſe of Mars, and conſiſts of twelve ſtars. The diſeaſes produced by this ſign are the ſmall-pox and falling ſickneſs, apoplexies, head-ach, megrims, baldneſs, and all diſorders of the head and face; hair-lips, ring-worms, meaſles, fevers, convulſions, and the dead palſy. The regions over which Aries preſides, are England, France, Baſternea, Syria, Paleſtine, the Upper Burgundy, Germany, Swiſſerland, the Upper Sileſia, the Leſſer Poland, Denmark, and Judea; the cities of Naples, Capua, Ancona, Imolia, Ferrara, Florence, Verona, Lindavia, Brunſwick, Cracovia, Marſeilles, Saragoſſa, Barganum, Cæſarea, Padua, Auguſta, and Utrecht. In man it governs the head and face; and the colour it rules is white mixed with red.

TAURUS, ♉.

Taurus differs greatly from the preceding ſign, being in nature cold and dry, as if out of a hot and ſandy ſoil a man were on a ſudden to enter into a cold deep clay country. If this ſign aſcends at a birth, or is

* See Doct. of Nat. lib. i. cap. 10. ſect. 1.

poſited

poſited in the ſun or moon's place, it uſually renders a perſon with a broad brow, thick lips, dark curling hair, of qualities ſomewhat brutal and unfeeling; melancholy and ſlow to anger; but, when once enraged, violent and furious, and difficult to be appeaſed. Hence it follows that this is an earthy, cold, dry, melancholy, feminine, fixed, nocturnal, ſign; ſouthern, and of the earthy triplicity; the night-houſe of Venus; and contains twenty-three ſtars. The diſeaſes incident to this ſign are, cold and dry melancholic habits, fluxes of rheum, wens in the neck, ſore throats, king's-evil, quinſeys, and conſumptions. The regions over which it preſides are, Perſia, Media, Parthia, Cyprus, the iſlands of the Archipelago, the Leſſer Aſia, White Ruſſia, the Greater Poland, Ireland, Lorraine, Helvetia, Rhetia, Franconia, and Swiſſerland; with the cities of Mantua, Borronia, Parma, Sens, Terentia, Bithynia, Panorum, Heriopolis, Leipſic, and Nantz. In man, it governs the neck and throat; and the colour it rules is red mixed with citron.

GEMINI, ♊.

Gemini is in nature hot and moiſt, like a fat and rich ſoil; and produces a native fair and tall, of ſtraight body and ſanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet ſhort and fleſhy; the hair and eyes generally a dark hazel, of perfect ſight, and lively wanton look, the underſtanding ſound, and judicious in worldly affairs. Gemini is defined an airy, hot, moiſt, ſanguine, double-bodied, maſculine, diurnal, weſtern, ſign, of the airy triplicity. It is the day-houſe of Mercury; and conſiſts of eighteen fixed ſtars The diſeaſes produced by this ſign are, all the infirmities of the arms, ſhoulders, and hands, phrenzy-fevers, corrupt blood, fractures, and diſorders in the brain. The regions over which it preſides are, the weſt and ſouth-weſt of England, Brabant, Flanders, America, Lombardy, Sardinia, and Wittembergia; the cities of London, Mentz, Corduba, Bruges, Hasford, Norringberg, Louvaine, Mogontia, and Verſailles. In man, he governs the hands, arms, and ſhoulders; and rules all mixed red and white colours.

CANCER, ♋.

This ſign, like a watery mooriſh land, is by nature cold and moiſt; and, when it aſcends at the time of birth, it yields a native fair and pale, of a ſhort and ſmall ſtature, the upper part of the body generally large, with a round face, brown hair, and grey eyes; of qualities phlegmatic and heavy, effeminate conſtitution, and ſmall voice; if a woman, inclined to have many children. Cancer is the only houſe of the moon, and

is

is the firſt ſign of the watery or northern triplicity; it is a watery, cold, moiſt, phlegmatic, feminine, nocturnal, moveable, fruitful, ſolſticial, ſign, and comprehends nine fixed ſtars. Peculiar to this ſign are all diſorders of the breaſt and ſtomach, pleuriſies, indigeſtion, ſhortneſs of breath, want of appetite, cancers, coughs, phthiſics, dropſies, ſurfeits, impoſthumes, aſthmas, and conſumptions. The regions which are more immediately under the dominion of this ſign, are Scotland, Holland, Zealand, Grenada, Burgundy, Numidia, Africa, Bithynia, Phrygia, Cholcis, and Carthage; together with the cities of Conſtantinople, Tunis, York, St. Andrew's, Venice, Algiers, Genoa, Amſterdam, Magdeburg, Cadiz, St. Lucia, and New-York. In man, it governs the breaſt, ribs, lungs, liver, pleura, and ventricle of the ſtomach; and the colour it rules is green and ruſſet.

LEO, ♌.

Leo is the only houſe of the ſun, by nature fiery, hot, dry, maſculine, choleric, barren, and commanding; eaſtern, and of the fiery triplicity; and claims twenty-ſeven of the fixed ſtars. When this ſign aſcends in a nativity, it denotes that the native will be of a large maſculine body, broad ſhoulders, and auſtere countenance; dark or yellowiſh hair, large commanding eye, ſprightly look, and ſtrong voice; the viſage oval, and ruddy, or ſanguine; a reſolute and courageous ſpirit, aſpiring mind, free and generous heart, with an open, bold, and courteous, diſpoſition. It muſt however be remarked, that the beginning and middle of this ſign produce all the above faculties in the greateſt degree of ſtrength; and that, in the latter part of the ſign, the native will be rather ſpare and thin, with light flaxen hair, and of a weaker conſtitution and temperature. The diſeaſes produced under Leo, are all the paſſions and affections of the heart, as convulſions, ſwoonings, tremblings, qualms, violent fevers, plagues, peſtilences, ſmall-pox, meaſles, yellow jaundice, pleuriſies, ſore eyes, and all diſeaſes ariſing from choler, and all pains in the back, ribs, and bowels. The provinces under the rule of Leo are, Italy, the Alps, Cilicia, Bohemia, Phœnicia, Chaldea, part of Turkey, and Apulia; alſo the cities of Rome, Damaſcus, Cremona, Prague, Linzinus, Philadelphia, Syracuſe, Briſtol, Crotona, and Ravenna. In man, it governs the heart and back, the vertebra of the neck, and pericranium. It rules the colours red and green.

VIRGO, ♍.

Virgo is an earthy, cold, dry, barren, feminine, ſouthern, nocturnal, melancholy, ſign, of the earthy triplicity, and the houſe and exaltation of Mercury, conſiſting of twenty-four fixed ſtars. When this ſign aſcends,

it perſonates a decent and well-compoſed body, ſlender, and above the middle ſtature, of a ruddy brown complexion, black or dark brown lank hair, the viſage ſomewhat round, the voice ſmall and ſhrill, a witty and ingenious mind, ſtudious, but rather unſtable; and, if the aſcendant be free from the malevolent aſpects of Saturn, and this ſign aſcends with Mercury therein, the perſon who hath them ſo ſituated at his birth will be an excellent orator. The particular diſeaſes of this ſign, are thoſe produced by worms, wind, and obſtructions; hardneſs of the ſpleen, mother, hypochondriac melancholy, cholic, and iliac paſſion. The regions under the government of Virgo, are Babylon, Meſopotamia, Aſſyria, Achaia, Greece, Croatia, Corinthia, Crete, the Duchy of Athens, part of Gallia Comata, part of Rhenus and the Lower Sileſia; with the cities of Jeruſalem, Corinth, Navarre, Arethium, Brunduſium, Padua, Toulouſe, Paris, Baſil, Cratiſlavia, Heidelburg, Sigina, Erphordia, and Lyons. In man it governs the belly, bowels, ſpleen, omentum, navel, and diaphragm; and it rules the colour black ſpeckled with blue.

LIBRA, ♎.

Libra is a ſign aerial, ſanguine, hot and moiſt, equinoctial, cardinal, moveable, maſculine, weſtern, diurnal, and humane; the day-houſe of Venus, of the airy triplicity, and conſiſts of eight ſtars. At a birth it produces one of a tall, ſtraight, and well-made, body; of a round, lovely, and beautiful, viſage, a fine ſanguine complexion in youth, but in old age commonly brings pimples, or a very deep red colour in the face; the hair yellow, or ſomewhat tending to flaxen, long and lank; grey eyes; of a courteous friendly diſpoſition, with a mind juſt and upright in all its purſuits. The diſeaſes common to this ſign are, the ſtone, gravel, heat, wind-cholic, and diſeaſes in the loins, impoſthumes or ulcers in the reins, bladder, or kidneys; corruption of blood, weakneſs in the back, and gonorrhœas. The regions under its particular ſway, are Bactriana, Caſpia, Ceres, Oaſis, Æthiopia, Sabandia, Alſatia, Sundgavia, Livonia, Auſtria, Pannonia, Portugal, and the country of Savoy. Alſo the cities of Liſbon, Spria, Placentia, Lauday, Frieſburg, Heilborn, Antwerp, Frankfort, Vienna, Olyſiponis, Arafatum, Cajeta, Charles-Town, Sueſſa, Argentum, Velkkirchium, and Halafriſinga. In man it governs the reins, kidneys, and bladder; and the colours under its rule are black, dark, crimſon, or tawny.

SCORPIO, ♏

Scorpio is a moiſt, cold, phlegmatic, feminine, nocturnal, fixed, northern, ſign; the night-houſe and joy of Mars, and is of the watery trigon; and includes twelve ſtars. It gives a ſtrong, robuſt, corpulent, body,

body, of middle ſtature, broad viſage, brown complexion, and brown curling hair; a hairy body, ſhort neck, and ſhort thick legs, quick in bodily motion, but reſerved and thoughtful in converſation. The diſeaſes incident to Scorpio, are the ſtone and gravel in the bladder, ſtranguary, and other imperfections in the urinal paſſage; ruptures, fiſtulas, hemorrhoids, venereal diſeaſe, running of the reins, priapiſms, ſcurvy, and piles. It bears rule over the regions of Matragonitida, Commagena, Cappadocia, Judea, Idumea, Mauritania, Getulia, Catalonia, Norwegia, the Weſt Sileſia, and the Upper Bavaria, the kingdom of Fez, and Barbary; together with the cities of Algiers, Valentia, Trapizuntia, Aquila, Poſtoria, Camerinum, Petavium, Meſſina, Vienna of the Allobroges, Gedandum, Crema, Ariminum, and Frankfort upon Oder. In man it governs the privities, ſeminal veſſels, groin, bladder, and fundament; and prefers a brown colour.

SAGITTARIUS, ♐.

Sagittarius is a fiery, hot, dry, maſculine, diurnal, eaſtern, common, bicorporal ſign of the fiery trigon; the houſe and joy of Jupiter; containing thirty-one ſtars. At a birth it endows the native with a well-formed body, rather above the middle ſtature; with an handſome comely countenance, a viſage ſomewhat long, ruddy complexion, cheſnut-coloured hair, but ſubject to baldneſs; the body ſtrong, active, and generally makes a good horſeman; ſtout-hearted, intrepid, and careleſs of danger. The diſeaſes proper to this ſign, are the ſciatica, windy gouts, running ſores, heat of the blood, peſtilential fevers, and diſorders produced by intemperateneſs, and falls from horſes. The regions under its government are thoſe of Arabia Felix, Tyrrhenia, Celtica, Hiſpaniola, Dalmatia, Sclavonia, Hungaria, Moravia, Miſnia, Provincia, Liguria, and Spain; the cities of Toledo, Mutina, Narbonne, Avignon, Cologne, Agrippina, Stutgardia, Rottemburgus, Cullen, Tuberinum, Indemburges, and Buda. In man it governs the thighs, hips, and os ſacrum; and rules the yellow green colour, tending to red.

CAPRICORN, ♑.

Capricorn is an earthy, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, ſolſticial, domeſtic, ſouthern, quadrupedian, ſign, of the earthy triplicity, the houſe of Saturn, and exaltation of Mars; and contains twenty-eight ſtars. When this ſign governs a nativity, it produces a ſlender ſtature, of a dry conſtitution, long thin viſage, ſmall beard, dark hair, long neck, and narrow chin and breaſt; with a diſpoſition collected, witty, and ſubtle. The diſeaſes peculiar to Capricorn, are the gout, ſprains, fractures, diſlocations, leproſy, itch, ſcabs,

and all diſeaſes of melancholy, and hyſterics. The regions over which it bears ſway, are thoſe of India, Ariana, Macedonia, Illyria, Thracia, Boſnia, Mexico, Bulgaria, Greece, Muſcovy, Lithuania, Saxony, Morea, the Orcadce, Stiria, Romandiola, Marchia, Heſſia, Teringia, and Albany. Likewiſe the cities of Juliacum, Chevonia, Berga, Mechlenberg, Gaudanum, Vilna, Oxford, Brandenburgh, Auguſta, Conſtantia, Derrhona, Feventra, Fortona, and Pratum. In man it governs the knees and hams; and rules the black or dark brown colour.

AQUARIES, ♒.

Aquaries is an airy, hot, moiſt, rational, fixed, humane, diurnal, ſanguine, maſculine, weſtern, ſign, of the airy triplicity; the day-houſe of Saturn, and comprehends, in its degrees of the zodiac, twenty-four ſtars. In a nativity, it denotes a perſon of well-ſet, thick, robuſt, ſtrong, body, long viſage, and pale delicate countenance; clear ſanguine complexion, with bright-ſandy or dark-flaxen hair. The diſeaſes common to this ſign are, lameneſs and bruiſes in the ancles, fractures and diſlocations, corruption and putrefaction of the blood, gouts, cramps, and rheumatiſms. The regions under its government are, Oxiana, Sogdiana, the Deſerts of Arabia Petrea, Azania, Sarmatia, Great Tartary, Wallachia, Red Ruſſia, Dania, the ſouth part of Sweden, Weſtphalia, Moſſelani, Pedemantum, part of Bavaria, Croatia, Germany, and Muſcovy; with the cities of Hamburgh, Breva, Montſerrat, Trent, Piſaurum in Italy, Saliſburgus, Ingolſtadius, Forum, Sempronium, and Bremen. In man it governs the legs and ancles; and rules the ſky-colour, or blue.

PISCES, ♓.

Piſces is a watery, cold, moiſt, feminine, phlegmatic, nocturnal, common, bicorporal, northern, idle, effeminate, ſickly, fruitful, ſign, of the watery triplicity, the houſe of Jupiter, and the exaltation of Venus; and conſiſts of twenty-four ſtars. It produces a native of a ſhort ſtature, pale complexion, thick ſhoulders, brown hair, of a fleſhy body, not very upright; round-ſhouldered, with an incurvating of the head. The diſeaſes produced by this ſign, are gouts, lameneſs, and pains incident to the feet; ſalt phlegm, biles, pimples, and ulcers proceeding from putrefied blood; alſo all cold and moiſt diſeaſes. The regions it governs are Phazonia, Nazomontidis, Carmatia, Lydia, Pamphilia, Sileſia, Calabria, Portugal, Normandy, Galicia, Luſitania, Egypt, Garomentus; and the cities of Alexandria, Sibilia or Hyſpalis, Compoſtella, Parantium, Rhotomagum, Normatia, Ratiſbon, and Rheims. In man it governs the feet and toes, and preſides over the pure white colour.

It

It may perhaps be thought, by ſome of my readers, that the foregoing influences, attributed to the twelve ſigns of the zodiac, are merely conjectural and imaginary. But the artiſt, whoever he be, that has the good ſenſe to determine for himſelf, by the ſtandard of experience and obſervation only, will carefully attend to all that has been ſtated, as the particular effect and virtue of each reſpective ſign. For, without an intimate acquaintance with them, no correct judgment can be formed upon any nativity; but, on the contrary, if the foregoing are ſtrictly attended to, no one who tries them will ever find an error in his calculations.

A TABLE, exhibiting at one View, the Natures, Dignities, Triplicities, & Affections of the Signs and Planets.

NATURAL PROPERTIES, INFLUENCES, and EFFECTS, of the SUN, MOON, and PLANETS.

THE importance of theſe celeſtial luminaries in the ſcale of Nature, and the force of their operations upon the animal and vegetable ſyſtems, require that they ſhould be thoroughly inveſtigated, and their properties well underſtood, before any advances are made in calculating nativities, or reſolving horary queſtions. We ſhall begin with Saturn, the moſt remote of the ſuperior planets, and conſider them individually in the following order:

Saturn	♄	Mars	♂	Venus	♀
Jupiter	♃	Luna	☽	Mercury	☿

And the central Sun ☉.

There are alſo other characters which we ſhall have occaſion to ſpeak of. The Dragon's Head ☊, the Dragon's Tail ☋, and the Part of Fortune ⊕. And firſt,

Of SATURN, ♄.

Saturn is the moſt ſupreme, or moſt elevated, of all the planets, being placed between Jupiter and the firmament, at about ſeven hundred and eighty millions of miles from the ſun. It travels in its orb at the rate of eighteen thouſand miles every hour, and performs its annual revolution round the ſun in twenty-nine years, one hundred and ſixty-ſeven days, and five hours, of our time; which makes only one year to that planet. And, though it appears to us no larger than a ſtar of the third magnitude, yet its diameter is found to be no leſs than ſixty-ſeven thouſand Engliſh miles; and conſequently near ſix hundred times as big as the earth! This planet is ſurrounded by a thin broad ring, ſomewhat reſembling the horizon of an artificial globe; and it appears double when ſeen through a good teleſcope. It is inclined thirty degrees to the ecliptic, and is about twenty-one thouſand miles in breadth; which is equal to its diſtance from Saturn on all ſides. There is reaſon to believe that the ring turns round its axis, becauſe, when it is almoſt edge-ways to us, it appears ſomewhat thicker on one ſide of the planet than on the other; and the thickeſt edge has been ſeen on different ſides at different times. But, Saturn having no viſible ſpots on his body, whereby to determine the time of his turning round his axis, the length of his days and nights and the poſition of his axis are wholly unknown to us. He has two degrees forty-eight minutes north, and two degrees forty-nine minutes ſouth, latitude. He

is retrograde one hundred and forty days, and ſtationary five days before and five days after his retrogradation.

Saturn is in nature cold and dry, occaſioned by his being ſo far removed from the heat of the ſun; abounds in moiſt vapours, and is a melancholy, earthy, maſculine, ſolitary, diurnal, malevolent, planet; and the greater infortune. His effects, when lord of the aſcendant, or principal ruler of a nativity, with all his qualities, are as follow: he produces a middle ſtature, with a dark, ſwarthy, or pale, complexion, ſmall leering black eyes, broad forehead, lean face, lowering brow, thick noſe and lips, large ears, black or brown hair, broad ſhoulders, thin beard, with ſmall lean thighs and legs. If this planet is well dignified at the time of birth, the native will be of an acute and penetrating imagination; in his conduct, auſtere; in words, reſerved; in ſpeaking and giving, very ſpare; in labour, patient; in arguing or diſputing, grave; in obtaining the goods of this life, ſtudious and ſolicitous; in his attachments, either to wife or friend, conſtant and unequivocal; in prejudice or reſentment, rigid and inexorable. But, if this planet be ill dignified at the time of birth, the native will be naturally ſordid, envious, covetous, miſtruſtful, cowardly, ſluggiſh, outwardly diſſembling, falſe, ſtubborn, malicious, and perpetually diſſatisfied with himſelf, and with all about him. When Saturn is oriental, the human ſtature will be ſhorter than uſual, and, when occidental, thin, lean, and leſs hairy. If his latitude be north, the native will be hairy and corpulent; if without any latitude, he will be of large bones and muſcles; and, if meridional, fat, ſmooth, and fleſhy; in his firſt ſtation, ſtrong and well-favoured; and, in his ſecond ſtation, weak and ill-favoured. Theſe remarks likewiſe hold good with reſpect to all the other planets. It is alſo to be remarked, that, when Saturn is ſignificator of travelling, he betokens long and laborious journeys, perilous adventures and dangerous impriſonment. Saturn governs the ſpleen, right ear, bones, teeth, joints, and retentive faculty, in man; and rules every thing bitter, ſharp, or acrid. His government and effects in all other reſpects are as follow.

Diſeaſes under Saturn.—All melancholy and nervous affections, quartan agues, falling ſickneſs, black jaundice, tooth-ach, leproſy, defluxions, fiſtulas, pains in the limbs and joints, gout, rheumatiſm, hemorrhoids, deafneſs, inſanity, palſy, conſumption, dropſy, chin-cough, fractures, apoplexies, and all phlegmatic humours; and, in conceptions, he rules the firſt and the eighth months.

Herbs and plants under Saturn.—Barley, fumitory, beech-tree, bifoil, birdsfoot, biſtort, buckſhorn plantane, vervane, ſpinach, bearsfoot, wolf-

bane, fern, ſage, box, poppy, angelica, tamarind, capers, rue, willow, yew-tree, cypreſs-tree, hemp, pine-tree, wild campions, pile-wort, cleavers, clowns woundwort, comfrey, cudweed, croſſwort, darnel, dodder, epithymum, elm-tree, oſmond royal, flea-wort, flix-weed, gout-wort, ſtinking gladden, winter green, hound's tongue, hawk-weed, hemlock, henbane, horſetail, knap-weed, knot-graſs, medlar, moſs, mullen, night-ſhade, polypody, quince, rupture-wort, ruſhes, Solomon's ſeal, yarrow, cetrach, Saracen's conſound, ſervice-tree, tamariſk, black-thorn, melancholy thiſtle, thorowax, tutſan, aconite, aſphodil, agnus caſtus, ſtarwort, orach, ſhepherd's purſe, black hellebore, mandrake, opium. In gathering his herbs, the ancients turned their faces towards the eaſt in his planetary hour, when in an angle and eſſentially fortified, with the moon applying to him by ſextile or trine.

Stones, metals, and minerals.—The ſapphire, and lapis lazuli, or that ſtone of which azure is made; likewiſe all unpoliſhed black and blue ſtones; the loadſtone, tin and lead, and the droſs of all metals.

Animals under Saturn.—The aſs, the cat, the hare, mouſe, dog, wolf, bear, elephant, baſiliſk, crocodile, ſcorpion, adder, ſerpent, toad, hog, and all creeping things produced by putrefaction. Alſo the tortoiſe, the eel, and all kinds of ſhell-fiſh. Among birds, the crow, lapwing, owl, bat, crane, peacock, thruſh, blackbird, oſtrich, and cuckow.

Weather and winds.—He brings cloudy, dark, obſcure, weather, with cold biting winds, and thick, heavy, condenſed, air. Theſe are his general effects; but the more particular and immediate alterations of weather produced by this planet are only to be known by his ſeveral poſitions and aſpects with other planets, fortitudes, and debilities, of which I ſhall treat at large in my third book. Saturn delights in the eaſtern quarter of the heavens, and cauſeth the eaſtern winds. He is friendly to Jupiter, Sol, and Mercury; but at enmity with Mars, Venus, and the Moon.

Triplicity and ſigns.—He governs the ſign Capricorn by night, and Aquaries by day, and the airy triplicity by day. Of the weekly days he rules Saturday, the firſt hour from ſun-riſing, and the eighth hour of the ſame day, and the firſt hour of Tueſday night.

Regions under Saturn.—Bavaria, Saxony, Stiria, Romandiola, Ravenna, Conſtantia, and Ingoldſtadt.

Years.—Saturn's greateſt year is four hundred and ſixty-five; his great is fifty-ſeven; his mean, forty-three and a half; and his leaſt, thirty.

The

The ſignification of which, in aſtrology, is, that, if a kingdom, city, town, principality, or family, take its riſe when Saturn is eſſentially and occidentally ſtrong, and well fortified, it is probable the ſame will continue in honour and proſperity, without any material alteration, for the ſpace of four hundred and ſixty-five years. Again, if in a nativity Saturn is well dignified, is lord of the geniture, and not afflicted by any croſs-aſpects, then the native, according to the common courſe of nature, may live fifty-ſeven years; if the planet be but meanly dignified, then the native will not live more than forty-three years; and, if he be weakly dignified, he will not live more than thirty years; for the nature of Saturn at beſt is cold and dry, which are qualities deſtructive to health and long life in man.

Orb.—Saturn's orb is nine degrees before and after any aſpect; that is, his influence begins to operate, when either he applies, or any planet applies to him, within nine degrees of his perfect aſpect; and his influence continues in force until he is ſeparated nine degrees from the aſpect partial.

JUPITER, ♃.

Jupiter is the next planet below Saturn, and called the *greater fortune*. He appears to our ſight the largeſt of any ſtar in magnitude except Venus; and is of a bright reſplendent clear aſpect. Modern aſtronomers have proved him to be four hundred and twenty-ſix millions of miles from the ſun, and above a thouſand times bigger than our earth; he goes in his orbit at the aſtoniſhing rate of near twenty-ſix thouſand miles an hour, and his diameter is computed at eighteen thouſand Engliſh miles, which is more than ten times the diameter of the earth. He completes his courſe through the twelve ſigns of the zodiac in eleven years, three hundred and fourteen days, and twelve hours. He is conſiderably ſwifter in motion than Saturn; but to us his mean motion is four minutes fifty-nine ſeconds; his ſwifter motion fourteen minutes. He has exaltation in fifteen degrees of Cancer; ſuffers detriment in Gemini and Virgo, and receives his fall in fifteen degrees of Capricorn. His greateſt latitude north is one degree thirty-eight minutes, and his greateſt latitude ſouth one degree and forty minutes. He is retrograde one hundred and twenty days; and ſtationary five days before and four days after his retrogradation. His orb, or radiation, is nine degrees before and after any of his aſpects.

Jupiter is a diurnal maſculine planet, temperately hot and moiſt, airy and ſanguine; author of temperance, modeſty, ſobriety, and juſtice. He rules the lungs, liver, reins, blood, digeſtive virtue, and natural

tural faculties of man. When he preſides over a nativity, he gives an erect and tall ſtature, a handſome roſy complexion, an oval viſage, high forehead, large grey eyes, ſoft thick brown hair, a well-ſet comely body, ſhort neck, large wide cheſt; robuſt, ſtrong, and well-proportioned, thighs and legs, with long feet; his ſpeech ſober and manly, and his converſation grave and commanding. And, if well dignified at the birth, this planet betokens moſt admirable manners and diſpoſition to the native. He will be in general magnanimous, faithful, and prudent, honourably aſpiring after high deſerts and noble actions, a lover of fair dealing, deſirous of ſerving all men, juſt, honeſt, and religious; of eaſy acceſs, and of affable manners and converſation; kind and affectionate to his family and friends; charitable and liberal to the utmoſt extent of his abilities; wiſe, prudent, and virtuous, hating all mean and ſordid actions. But, if Jupiter be ill-dignified, and afflicted with evil aſpects at the time of birth, he then betokens a profligate and careleſs diſpoſition, of mean abilities, and ſhallow underſtanding; a bigot in religion, and obſtinate in maintaining erroneous doctrines; abandoned to evil company; eaſily ſeduced to folly and extravagance; a ſycophant to every one above him, and a tyrant in his own family. If the planet be oriental at the birth, the native will be more ſanguine and ruddy, with larger eyes, and more corpulent body, and generally gives a mole or mark upon the right foot. If accidental, then it beſtows a moſt fair and lovely complexion, particularly to a female; the ſtature ſomewhat ſhorter, the hair light brown, or approaching to flaxen, but thin round the temples and forehead.

Diſeaſes under Jupiter.—All infirmities of the liver, obſtructions, pleuriſies, apoplexies, inflammation of the lungs, infirmities in the left ear, palpitations of the heart, cramps, pains in the back, diſorders in the reins, proceeding from corruption of blood; quinſies, windineſs, fevers, proceeding from a ſuperabundance of blood; all griefs in the head, pulſe, ſeed, arteries, convulſions, pricking and ſhooting in the body, and putrefaction of the humours. In generation, he governs the ſecond and the ninth months.

Herbs and Plants.—Agrimony, Alexander, aſparagus, avens, bay-tree, elecampain, beets, betony, borrage, bilberries, bugloſs, chervil, colts-foot, ſweet cicely, cinquefoil, alecoſt, dandelion, docks, bloodwort, quickgraſs,, endive, hart's tongue, hyſſop, liverwort, lungwort, ſweet-maudlin, oak-tree, red-roſes, ſage, ſauce-alone, ſcurvy-graſs, ſuccory, cherries, lady's-thiſtle, barberries, ſtrawberries, liquorice, apples, mulberries, myrobolans, olives, peaches, pear-tree, ſelf-heal, wheat, madder, maſtic, ſugar, honey, rhubarb, violets, pomegranate, mint, ſaffron, daiſy, feverfew, nutmegs, gillyflowers, mace, cloves, flax, balm, fumitory, wild

and ſweet marjoram, St. John's wort, almond-tree, hazel, fig-tree, gooſe-berry-tree, pine-tree, coral-tree, ivy, and the vine.—Rule for gathering, the ſame as under Saturn.

Stones, Metals, and Minerals.—The topaz, amethyſt, marble, emerald, cryſtal, ſapphire, hyacinth, bezoar, and freeſtone. Tin, lead, and pewter.

Animals.—The unicorn, doe, hart, ſtag, ox, elephant, horſe, ſheep, and all domeſtic animals, that do not fly the dominion of man. Alſo the whale, dolphin, ſea-ſerpent, and ſheth-fiſh. Among birds, the eagle, ſtork, peacock, pheaſant, partridge, ſtock-dove, ſnipe, lark, &c.

Weather and Winds.—Jupiter produces pleaſant, healthful, and ſerene, weather; and governs the north and north-eaſt winds. He is friendly with Saturn, Sol, Venus, Mercury, and Luna, but at enmity with Mars. We call Thurſday his day; and he rules on Sunday night. His influence commences an hour after ſun-riſe, and he governs the firſt hour and the eighth.

Signs and Triplicity.—He rules the celeſtial ſign Sagittary by day, and Piſces by night. The effect of which is, that if Jupiter be ſignificator in the revolution of any year, by day, and in Sagittary, he is ſo much the more fortified; and if in Piſces, in a nocturnal revolution, the effect is the ſame. This obſervation extends to all the other planets. He preſides over the fiery triplicity by night; ſo that, if Jupiter be in twenty degrees of Aries, or the tenth degree of Leo, in any *diurnal* revolution, he ſhall be accounted peregrine, as not having any dignity therein, being neither in his houſe, exaltation, term, triplicity, or face; but in a *nocturnal* revolution he would not be accounted peregrine, for then he would have triplicity in both theſe ſigns.

Journeys.—When he is ſignificator, he denotes pleaſant travelling, good ſucceſs, ſafety, health, and mirth.

Countries under Jupiter.—Spain, Hungary, Babylon, Perſia, and Cullen.

Colours under Jupiter.—Sea-green, blue, purple, aſh-colour, a mixed yellow and green.

Years.—Jupiter's greateſt year is four hundred and twenty-eight; the longeſt year he gives is ſeventy-nine; his mean year is forty-five; and his leaſt year is twelve.

MARS,

MARS, ♂.

Mars is next located to Jupiter, and is the firſt planet above the earth and moon's orbit. His diſtance from the ſun is computed at one hundred and twenty-five millions of miles; and, by travelling at the rate of forty-ſeven thouſand miles every hour, he goes round the ſun in ſix hundred and eighty-ſix of our days, and four hours; which is the exact length of his year, and contains ſix hundred and ſixty-ſeven days and three quarters; but every day and night together is forty minutes longer than with us. His diameter is four thouſand four hundred and forty-four miles, which is but a fifth part ſo large as the earth. He is of a deep fiery red colour, and, by his appulſes to ſome of the fixed ſtars, ſeems to be encompaſſed by a very groſs atmoſphere. His mean motion is thirty-one degrees twenty-ſeven minutes; and his ſwift motion from thirty two to forty-four minutes. His exaltation is in twenty-eight degrees of Capricorn; his fall in twenty-eight degrees of Cancer, and his detriment in Libra and Taurus. His greateſt north latitude is four degrees thirty-one minutes, and his greateſt ſouth latitude ſix degrees forty-ſeven minutes. He is retrograde eighty days, and ſtationary two or three days before retrogradation, and two days before direction. His orb or radiation is ſeven degrees before and after any of his aſpects.

Mars is a maſculine nocturnal planet, in nature hot and dry, choleric and fiery, the ſmaller in fortune, author of quarrels, diſſenſions, ſtrife, war and battle; and rules the gall, left ear, head, face, ſmell, imagination, and attractive faculty of man. This planet, preſiding at a birth, renders up a ſtrong well-ſet body, of ſhort ſtature, but large bones, rather lean than fat; a brown ruddy complexion, red, ſandy, flaxen, or light brown, hair, round face, ſharp hazle eyes, confident bold countenance, active and fearleſs. If well dignified, the native will inherit a courageous and invincible diſpoſition; unſuſceptible of fear or danger; hazarding his life on all occaſions, and in all perils; ſubject to no reaſon in war or contention; unwilling to obey or ſubmit to any ſuperior; regardleſs of all things in compariſon of triumphing over his enemy or antagoniſt; and yet prudent in the management and direction of his private concerns. If the planet be ill dignified, and afflicted with croſs aſpects, the party will then grow up a trumpeter of his own fame and conſequence, without decency or honeſty; a lover of malicious quarrels and affrays; prone to wickedneſs and ſlaughter, and in danger of committing murder, of robbing on the highway, of becoming a thief, traitor, or incendiary; of a turbulent ſpirit, obſcene, raſh, inhuman, and treacherous, fearing neither God nor man, given up to every ſpecies of fraud, violence, cruelty, and oppreſſion. If the planet be oriental at the nativity, the native will be above the middle ſtature, very hairy, and of a clearer complexion. If occidental, the native

will be ſhort, of a more ruddy complexion, a ſmall head, with yellow hair, and a dry conſtitution.

Diſeaſes under Mars.—Peſtilential fevers, plagues, murrains, tertian agues, megrims, carbuncles, yellow jaundice, burnings and ſcaldings, ring-worms, bliſters, phrenzy fevers, all hot and feveriſh complaints in the head, bloody flux, fiſtulas, diſeaſes of the genitals, wounds of every deſcription, ſtone in the reins and bladder, the diſuria, iſcuria, diabetes, ſtranguary, ſmall-pox, ſhingles, St. Anthony's fire, choler, and all choleric diſeaſes, wounds, or bruiſes by iron or fire, overflowing of the gall, and all effects proceeding from intemperate anger and paſſion.

Herbs and Plants.—Arſe-ſmart, aſſarum, barberry-buſh, broom, ſweet baſil, broom-rape, butchers broom, bramble, brooklime, betony, crow-foot, madder, wake-robin, crane's bill, cotton thiſtle, toad-flax, garlic, hurt-buſh, hawthorn, hops, maſterwort, rocket, muſtard, hedge-muſtard, onions, dittany, carduus benedictus, radiſh, horſe-radiſh, rhubarb, rha-phontic, monk's rhubarb, thiſtles, woolly-thiſtle, ſtar-thiſtle, treacle-muſtard, dyer's weed, wormwood, birthwort, camelion-thiſtle, danewort, eſſue, cornel-tree, euphorbium, ſpearwort, white hellebore, ſponge, lau-rel-ſteel, monk's hood, leeks, ſcammony, colloquintida, elaterium, devil's milk, nettles, ginger, pepper, red ſanders, briers, cammoc, horehound, and all trees that are prickly and thorny.—Rule for gathering, the ſame as before.

Stones, Metals, and Minerals.—The bloodſtone, loadſtone, jaſper, touch-ſtone, adamant, amethyſt of divers colours; antimony, ſtone-ſulphur, vermillion, white arſenic, &c.

Animals.—The maſtiff, wolf, tiger, cockatrice, panther, and all ſuch beaſts as are ravenous and wild. Alſo the ſhark, pike, barbel, fork-fiſh, all ſtinging water ſerpents and voracious fiſh. Of birds, the hawk, kite, raven, vulture, owl, cormorant, crow, magpye, and all birds of prey.

Weather and Winds.—Of Mars proceed thunder and lightning, fiery meteors, peſtilential air, and all ſtrange phenomena in the heaven. He rules the weſtern winds; and is friendly with all the planets except the moon. Tueſday is his day; he rules the firſt and the eighth hours, and Friday nights.

Signs and Triplicity.—Aries is his day-houſe, and Scorpio his night. He bears rule over the watery trigon, viz. Cancer, Scorpio, and Piſces.

Regions

Regions under Mars.—Jeruſalem, the Roman Empire, Evento, Sarmatia, Lombardy, Batavia, Ferrara, Gothland, and the third climate.

Journeys.—In journeys, he portends danger of robbery, loſs of life, and all the other perils attendant upon the traveller.

Years.—His greateſt revolution-year is two hundred and fourteen; his great year is ſixty-ſix; his mean year is forty; his leaſt year is fifteen.

The MOON, ☽.

The Moon is next below Mars, being a ſatellite or attendant on the earth, and goes round it from change to change in twenty-nine days twelve hours and forty-four minutes; and round the ſun with it every year. The moon's diameter is two thouſand one hundred and eighty miles; and her diſtance from the earth's centre is two hundred and forty thouſand miles. She goes round her orbit in twenty-ſeven days ſeven hours and forty-three minutes, moving about two thouſand two hundred and ninety miles every hour; and turns round her axis exactly in the time that ſhe goes round the earth, which is the reaſon of her always keeping the ſame ſide towards us, and that her day and night taken together is as long as our lunar month. She is an opaque globe, like the earth, and ſhines only by reflecting the light of the ſun; therefore, whilſt that half of her which is towards the ſun is enlightened, the other part muſt be dark and inviſible. Hence ſhe diſappears when ſhe comes between us and the ſun; becauſe her dark ſide is then towards us. When ſhe is gone a little way forward, we ſee a little of her enlightened ſide; which ſtill increaſes to our view as ſhe advances forward, until ſhe comes to be oppoſite the ſun, and then her whole enlightened ſide is towards the earth, and ſhe appears with a round illumined orb, which we call the full moon, her dark ſide being then turned away from the earth. From the full ſhe ſeems to decreaſe gradually as ſhe goes through the other half of her courſe, ſhowing us leſs and leſs of her enlightened ſide every day, till her next change, or conjunction with the ſun, and then ſhe diſappears as before. Her mean motion is thirteen degrees ten minutes and thirty-ſix ſeconds; her ſwift or diurnal motion often varies, but never exceeds fifteen degrees two minutes in twenty-four hours. Her greateſt north latitude is five degrees and ſeventeen minutes; and her greateſt ſouth latitude is five degrees and twelve minutes, or thereabouts. She is never ſtationary nor retrograde, but always direct; though when ſhe is ſlow in motion, and goes leſs than thirteen degrees in twenty-four hours, ſhe is conſidered equivalent to a retrograde planet. Her exaltation is in the third degree of Taurus; her detriment in Capricorn, and her fall in three degrees of Scorpio. Her

orb, or radiation, is twelve degrees before and after any of her aſpects; and ſhe rules over all infants until the ſeventh year of their age.

The Moon is feminine, nocturnal, cold, moiſt, and phlegmatic. Her influence, in itſelf, is neither fortunate nor unfortunate, but as ſhe happens to fall in with the configurations of the other planets, and is then either malevolent or otherwiſe as thoſe aſpects happen to be. And under theſe circumſtances ſhe becomes the moſt powerful of all the heavenly bodies in her operations, by reaſon of her proximity to the earth, and the ſwiftneſs of her motion, by which ſhe receives and tranſmits to us the light and influence of all the ſuperiors by her configurations with them. When ſhe has rule in a nativity, ſhe produces a full ſtature, with fair and pale complexion, round face, grey eyes, lowering brow, very hairy, ſhort arms, thick hands and feet, ſmooth body, inclined to be fat, corpulent, and phlegmatic. If ſhe be impedited of the ſun at the time of birth, ſhe leaves a blemiſh on or near the eye; if ſhe be impedited in ſuccedent houſes, the blemiſh will be near the eye; but if with fixed ſtars, and in unfortunate angles, the blemiſh will fall in the eye, and will affect the ſight. If ſhe be well dignified at the nativity, the native will be of ſoft engaging manners and diſpoſition, a lover of the polite arts, and of an ingenious imagination, fond of novelties, and given to travelling, or rambling about the country; unſtable, and providing only for the preſent time, careleſs of futurity; timorous, prodigal, and eaſily affrighted; but loving peace, and deſiring to live free from the cares and anxieties of the world. If the native be brought up to a mechanical employment, he will be frequently tampering with a variety of different trades, but purſuing none of them long together. If the Moon be ill-dignified at the birth, the native will then be ſlothful, indolent, and of no forecaſt; given up to a drunken, diſorderly, beggarly, life, hating labour, or any kind of buſineſs or employment. When oriental, ſhe inclineth more to corpulence; but, when occidental, rather lean, aukward, and ill-formed.

Diſeaſes under the Moon.—The palſy, cholic, complaints of the bowels, the ſtone and gravel, overflowings or obſtructions of the terms, dropſy, fluxes, and dyſentery, all cold and rheumatic complaints, worms in the belly, diſorders of the eyes, ſurfeits, coughs, convulſions, falling ſickneſs, king's evil, impoſthumes, ſmall-pox, lethargy, meaſles, phrenzies, apoplexies, vertigo, lunacy, and all crude humours in any part of the body. In conception ſhe rules the ſeventh month; and governs the brain, the ſtomach, bowels, bladder, the left eye in man, and the right eye in woman, and the whole expulſive faculty.

Herbs

Herbs and Plants.—Adder's tongue, cabbages, colewort, ducks-meat, water flag, lily, water-lily, fleur de luce, lettuce, fluellin, moonwort, looſe-ſtrife, mouſe-ear, orpine, poppies, purſlane, privet, rattlegraſs, turnips, white roſes, white and burnt ſaxifrage, wall-flowers, willow-tree, toadſtool, water plantane, water agrimony, water betony, houſeleek, moon-herb, hyſſop, cucumber, endive, muſhrooms, poppies, linſeed, rapeſeed, and all ſuch herbs as turn towards the moon, and increaſe and decreaſe as ſhe doth; the palm-tree, which ſends forth a twig every time the moon riſes, and all ſuch trees and plants as participate or ſympathize with her, and are juicy and full of ſap. In gathering her herbs, the ſame rule is to be obſerved as with the other planets.

Stones and Metals.—All ſtones that are white and green, the marcaſite, the cryſtal, the ſelenite, and all ſoft ſtones. Silver, and all hard white metals. And the colours white, pale green, and pale yellow.

Animals under the Moon.—All amphibious animals, or ſuch as delight in water, and all that ſympathize with the moon, as the camelion, dog, hog, frog, hind, goat, baboon, panther, cat, civet cat, mice, rats, &c. Among fiſhes, the ſelurus, (from σελήνη, the moon,) whoſe eyes increaſe and decreaſe according to the courſe of the moon, and all other fiſhes of the like nature; the tortoiſe, the echeneis, the eel, crab, oyſter, lobſter, cockle, muſcle, and all kinds of ſhell-fiſh. Among birds, the gooſe, ſwan, duck, dive-dapper, moor-hen, the night-owl, night-raven, bat, and all ſorts of water-fowl.

Weather and Winds.—She produces weather according to her configurations with other planets, viz. with Saturn, cold, moiſt, and cloudy, weather; with Jupiter, warm and temperate air; with Mars, winds, clouded ſky, and ſudden ſtorms; with the Sun, ſhe varies the weather according to the time of the year; with Venus, warm and gentle ſhowers; with Mercury, ſtormy winds and rain. But in the third part of this work we ſhall treat of this ſubject more particularly. The moon always occaſions thoſe winds ſignified by the planet to which ſhe applies in her configuration.

Signs and Triplicity.—Of the celeſtial ſigns, ſhe has only Cancer allotted to her for her houſe. She rules the earthy triplicity by night, viz. Taurus, Virgo, and Capricorn. She is in friendſhip with Jupiter, Sol, Venus, and Mercury; but at enmity with Saturn and Mars. Of the weekly days, ſhe rules Monday and Thurſday nights.

Regions.—She has dominion over Denmark, Holland, Zealand, Flanders, Nuremberg, and North America.

Years.

Years.—Her greateſt year is three hundred and twenty; her great is one hundred and eight; her mean year is ſixty-ſix; and her leaſt year is twenty-five.

VENUS, ♀.

Venus is the next planet below the earth and the moon, having her orbit within that of the earth. She is computed to be fifty-nine millions of miles from the ſun; and, by moving at the rate of ſixty-nine thouſand miles every hour, ſhe paſſes through the twelve ſigns of the zodiac in two hundred and twenty-four days ſeventeen hours of our time nearly. Her diameter is ſeven thouſand nine hundred and ſix miles, and by her diurnal motion ſhe is carried about her equator forty-three miles every hour, beſides the ſixty-nine thouſand above-mentioned. When ſhe appears weſt of the ſun, ſhe riſes before him in the morning, and is called the *morning ſtar;* but when ſhe appears eaſt of the ſun, ſhe ſhines in the evening after he ſets, and is then called the *evening ſtar;* and continues alternately for the ſpace of two hundred and ninety days in each of theſe ſituations. It may perhaps be thought ſurpriſing at firſt, that Venus ſhould continue longer on the eaſt or weſt ſide of the ſun than the whole time of her period round him; but the difficulty vaniſhes when we conſider that the earth is all the while going round the ſun the ſame way, though not ſo quick as Venus; and therefore her relative motion to the earth muſt in every period be as much ſlower than her abſolute motion in her orbit, as the earth during that time advances forward in the ecliptic, which is two hundred and twenty degrees. To us ſhe appears through the teleſcope in all the various ſhapes of the moon. Her mean motion is fifty-nine minutes eight ſeconds; and her daily or ſwift motion is from ſixty-two minutes to one degree twenty-two minutes, but never greater. Her utmoſt latitude, either north or ſouth, never exceeds nine degrees two minutes. Her exaltation is in twenty-ſeven degrees of Piſces; her detriment in Aries and Scorpio; and her fall in twenty-ſeven degrees of Virgo. She continues retrograde forty-two days, and is ſtationary two days before and two days after her ſtate of retrogradation. Her orb, or radiation, is ſeven degrees before and after any of her aſpects. In the human ſtructure ſhe governs the reins, back-bone, ſeed, and ſeminal veſſels; alſo the neck, throat, breaſts, and expulſive faculty; and rules the light blue and white colours.

Venus is a feminine planet, temperately cold and moiſt, nocturnal, the ſmaller fortune, author of mirth and conviviality, alluring to procreation and to the propagation of the ſpecies. When ſhe aſcends at a nativity, ſhe gives a handſome, well-formed, but not tall, ſtature; complexion fair and lovely, bright ſparkling eyes of a dark hazle or black, the face round, regular, ſmooth, and engaging; the hair light brown, hazle, or cheſnut,

ſhining and plentiful; the body regular and well-proportioned; and of a neat, ſmart, and airy, diſpoſition; generally with dimples in the cheeks or chin, and often in both; the eye wandering, and naturally amorous; in motion light and nimble; in voice, ſoft, eaſy, ſweet, and agreeable, inclined to amorous converſation, and early engagements in love. If well-dignified at the time of birth, the native will be of a quiet, even, and friendly, diſpoſition, naturally inclined to neatneſs, loving mirth and cheerfulneſs, and delighting in muſic; amorous, and prone to venery, though truly virtuous, if a woman; yet ſhe will be given to jealouſy, even without cauſe. If the planet be ill-dignified, then will the native be riotous, profligate, abandoned to evil company and lewd women, regardleſs of reputation or character; a frequenter of taverns, night-houſes, and all places of ill-fame; delighting in all the incitements to inceſtuous and adulterous practices; in principle a mere atheiſt, wholly given up to the brutal paſſions of unbridled and uncultivated nature. If Venus be oriental at the time, the ſtature will be tall, upright, and ſtraight; but, if occidental, ſhort and ſtooping, though comely and well-favoured. If ſhe be ſignificator in a journey, and well-dignified, ſhe portends much mirth, pleaſure, and ſucceſs, and promiſes ſafety and good fortune by the way.

Diſeaſes under Venus.—All diſorders of the belly and womb, ſuffocation, palpitation, heart-burn, diſlocation, priapiſm, impotency, hernias, diabetes, all ſtages of the venereal complaint, and all diſorders of the genitals, kidneys, reins, navel, back, and loins.

Herbs and Plants.—Ale-hoof, alder-tree, apple-tree, ſtinking arach, alkakengi, archangel, beans, burdock, bugle, ladies' bed-ſtraw, biſhop's-weed, blights, chichweed, chich-peaſe, clary, cock's head, cowſlips, daiſies, devil's bit, elder, eringo, featherfew, figwort, filapendula, fox-gloves, gromwell, groundſel, kidneywort, lady's mantle, mallows, herb Mercury, mint, motherwort, mugwort, parſnip, penny-royal, periwinkle, primroſe, ragwort, roſes, ſow-thiſtles, ſpinach, tanſey, teaſels, violets, vervain, maiden-hair, coriander, meliot, daffodil, ſtone-parſley, ſanders, ſatyrion, wild thyme, muſk, the fig-tree, pomegranate, the cyprus, ſweet-apple-tree, peach, myrtle, walnut-tree, almond-tree, apricots, the turpentine-tree, ambergreaſe, gum labdanum, frankincenſe, and all ſweet odoriferous plants, as the lily, roſe, &c. In gathering, the ſame rule is to be obſerved as with the other planets.

Animals under Venus.—All ſuch as are of a hot and amorous nature, as the dog, coney, bull, ſheep, goat, calf, panther, and hart. Among fiſhes, the pilchard, gilthead, whiting, crab, dolphin, and tithymallus. And, among birds, the ſwan, water-wagtail, ſwallow, pelican, nightingale,

pigeon, ſparrow, turtle-dove, ſtock-dove, crow, eagle, burgander, partridge, thruſh, blackbird, pye, wren, &c.

Stones and Metals.—The beryl, chryſolite, emerald, ſapphire, cornelian, marble, green jaſper, ætites, the lazuli, coral, and alabaſter; alſo copper, braſs, and ſilver. She governs the light blue, and white, colour.

Weather and Winds.—She denotes gentle ſhowers in winter, and temperate heat in ſummer; and ſhe rules the ſouth wind.

Signs and Triplicity.—Of the celeſtial ſigns ſhe hath for her houſes Taurus and Libra. She rules over the earthy triplicity by day, viz. Taurus, Virgo, and Capricorn. She is friendly with Jupiter, Mars, Mercury, and the Sun and Moon; but is at enmity with Saturn. She preſides over Friday, and Monday night.

Years.—Her greateſt year is one hundred and fifty-one; her great year is eighty-two; her mean year is forty-five; and her leaſt year is fifteen.

MERCURY, ☿.

Next to Venus, and within the orbits of all the other planets, is Mercury, and of courſe the neareſt of them all to the central ſun. He completes his revolution, or traverſes through the twelve ſigns of the zodiac, in eighty-ſeven days and twenty-three hours of our time nearly; which is the length of his year. But being ſeldom ſeen, on account of his proximity to the ſun, and having no ſpots viſible on his ſurface or diſk, the time of his rotation upon his own axis, and the length of his days and nights, are as yet unknown to us. His diſtance from the ſun is computed to be thirty-two millions of miles, and his diameter two-thouſand ſix hundred. He moves round the ſun at the rate of ninety-five thouſand miles every hour; and receives from that luminary a proportion of light and heat almoſt ſeven times as great as that of the earth. At the times he becomes viſible, he appears of a bright ſilver colour, though generally faint and duſkiſh to the naked eye. His mean motion is fifty-nine minutes and eight ſeconds, and ſometimes ſixty minutes; and his diurnal motion is moſt times one hundred minutes a-day. His greateſt latitude, both north and ſouth, is three degrees thirty-three minutes. His exaltation is in fifteen degrees of Virgo; his detriment in Sagittarius and Piſces, and his fall in fifteen degrees of Piſces. He is retrograde twenty-four days; and is ſtationary one day before and one day after retrogradation. His orb or radiation is ſeven degrees before and after any aſpect. He preſides over Wedneſday, and Saturday night; and governs the brain, tongue, hands, feet, and intellectual faculty, of man.

Mercury

Mercury is the leaſt of all the planets, in nature cold, dry, and melancholy; but author of the moſt pointed wit, ingenuity, and invention. He is occaſionally both maſculine and feminine; and lucky or unlucky, as his poſition in the heavens may happen to be. When he is in conjunction with a maſculine planet, he is maſculine; when with a feminine planet, feminine; good and fortunate when joined with the fortunes, but evil and miſchievous when in conjunction with malevolent aſpects. When he governs a nativity, he renders up a tall, ſtraight, thin, ſpare, body, narrow face, and deep forehead; long ſtraight noſe, eyes neither black nor grey; thin lips and chin, with but little beard; brown complexion, and hazel or cheſnut coloured hair; the arms, hands, and fingers, long and ſlender; and thighs, legs, and feet, the ſame. If orientally poſited, the ſtature will be ſhorter, with ſandy hair, and ſanguine complexion, ſomewhat ſun-burnt; the limbs and joints large and well ſet, with ſmall grey eyes. But, if occidental, the complexion will be quite ſallow, lank body, ſmall ſlender limbs, hollow eyes, of a red caſt, and of a dry conſtitution. If Mercury be well dignified at the nativity, the perſon will inherit a ſtrong ſubtil imagination, and retentive memory; likely to become an excellent orator and logician, arguing with much eloquence of ſpeech, and with ſtrong powers of perſuaſion. Is generally given to the attainment of all kinds of learning; an encourager of the liberal arts; of a ſharp, witty, and pleaſant, converſation; of an unwearied fancy, and curious in the ſearch of all natural and occult knowledge: with an inclination to travel or trade into foreign countries. If brought up in the mercantile line, will be ambitious of excelling in his merchandize, and will moſt times prove ſucceſsful in obtaining wealth. But, be the planet ill-dignified, then the native will betray a diſpoſition to ſlander, and abuſe the character of every one without diſtinction; he will be a boaſter, a flatterer, a ſycophant, a buſy-body, a tale-bearer, given to propagate idle tales and falſe ſtories; pretending to all kinds of knowledge, though a mere ideot in his intellectual faculty, and incapable of acquiring any ſolid or ſubſtantial learning; apt to boaſt of great honeſty, yet very much addicted to mean and petty thievery.

Diſeaſes under Mercury.—All diſorders of the brain, vertigoes, madneſs, defects of the memory, convulſions, aſthmas, imperfections of the tongue, hoarſeneſs, coughs, ſnuffling in the noſe, ſtoppages in the head, dumbneſs, and whatever impairs the intellectual faculty; alſo gout in the hands and feet. In conceptions he governs the ſixth month.

Herbs and Plants.—Calamint, carrots, carraways, champignon, dill, fern, fennel, hogs-fennel, germander, hoarhound, hazel-nut, liquorice, ſweet marjoram, mulberry-tree, oats, parſley, pellitory of the wall, ſamphire, ſavory,

ſavory, ſmallage, ſouthernwood, trefoil, valerian, honey-ſuckle, ananas, columbine, juniper-tree, piony, the herb Mercury, lugwort, dragon-wort, cubebs, vervain, hiera, treacle, and diombra wallnuts. In gathering, the ſame rules are to be obſerved as with the other planets.

Stones and Metals.—The emerald, agate, red marble, topaz, mill-ſtone, marcaſite, and ſuch as are of divers colours. Alſo, quickſilver, block-tin, and ſilver marcaſite.

Animals.—The dog, and all ſagacious animals, and ſuch as do not fly the dominion of man; the ape, fox, weazle, hart, hyena, mule, hare, civet-cat, ſquirrel, ſpider, piſmire, ſerpent, adder, &c. Among fiſhes, the trochius, the fox-fiſh, the mullet, the pourcontrel, and the fork-fiſh. And among birds, the linnet, parrot, popinian, ſwallow, martin, pye, and bulfinch.

Weather and Winds.—He uſually cauſes rain, hail-ſtones, thunder, lightning, &c. according to the nature of the planet he happens to be in configuration with. He delights in the northern quarter of the heavens, and produces ſuch winds as are ſignified by the planet to which he applies in aſpect.

Signs and Triplicity.—He hath for his houſes the celeſtial ſigns Gemini and Virgo; and he rules the airy triplicity by night, namely, Gemini, Libra, and Aquarius.

Regions.—Flanders, Greece, Egypt, and the Eaſt and Weſt Indies.

Years.—His greateſt year is four hundred and fifty; his great is ſeventy-ſix; his mean year is forty-eight; and his leaſt year is twenty.

S O L, ☉.

Sol, or the Sun, is an immenſe globe or body of fire, placed in the common centre, or rather in the lower focus, of the orbits of all the planets and comets; and turns round his axis in twenty-five days and ſix hours, as is evident by the motion of the ſpots viſible on his ſurface. His diameter is computed to be ſeven hundred and ſixty-three thouſand miles; and, by the various attractions of the circumvolving planets, he is agitated by a ſmall motion round the centre of gravity of the ſyſtem. He paſſes through the twelve ſigns of the zodiac in three hundred and ſixty-five days, five hours, forty-eight minutes, and fifty-ſeven ſeconds, which forms the tropical or ſolar year, by which ſtandard all our periods of time are meaſured. His mean motion is fifty-nine minutes and eight ſeconds; but

but his ſwift or diurnal motion is ſixty minutes, and ſometimes ſixty-one minutes ſix ſeconds. He conſtantly moves in the ecliptic, and is therefore void of latitude; and, for the ſame reaſon, is never ſtationary or retrograde. His exaltation is in nineteen degrees of Aries; his detriment in Aquarius; and his fall in nineteen degrees of Libra. His orb or radiation is fifteen degrees before and after all his aſpects. In man, he governs the heart, back, arteries, the right eye of the male, and left of the female; and the retentive faculty. He preſides over Sunday, and Wedneſday night. He is friendly with Jupiter, Mars, Venus, Mercury, and the Moon; but is conſtantly at variance with Saturn.

The Sun is in nature maſculine, diurnal, hot, and dry, but more temperate than Mars; and, if well-dignified, is always found equivalent to one of the fortunes. When he preſides at a birth, the native is generally of a large, bony, ſtrong, body, of a ſallow ſun-burnt complexion, large high forehead, with light or ſandy curling hair, but inclined to be ſoon bald; a fine, full, piercing, hazel eye; and all the limbs ſtraight and well proportioned. If he is well dignified, the native will be of a noble, magnanimous, and generous, diſpoſition; high-minded, but very humane; of a large and benevolent heart, affable, and courteous; in friendſhip, faithful and ſincere; in promiſes, ſlow, but punctual. The ſolar man is not of many words; but, when he ſpeaks, it is with confidence, and to the purpoſe; he is uſually thoughtful, ſecret, and reſerved; his deportment is ſtately and majeſtic; a lover of ſumptuouſneſs and magnificence; and poſſeſſes a mind far ſuperior to any ſordid, baſe, or diſhonourable, practices. If the Sun be ill dignified, then will the native be born of a mean and loquacious diſpoſition; proud and arrogant; diſdaining all his inferiors, and a ſycophant to his ſuperiors; of ſhallow underſtanding, and imperfect judgment; reſtleſs, troubleſome, and domineering; of no gravity in words, or ſoberneſs in actions; prone to miſchievouſneſs, auſterity, uncharitableneſs, cruelty, and ill-nature.

Diſeaſes of the Sun.—All palpitations and trembling of the heart, fainting and ſwooning, weakneſs of ſight, violent fevers, choler, diſorders of the brain, tympanies, cramps, foul breath, all diſorders of the mouth and throat, catarrhs, defluxions, and king's evil. In conception, he preſides over the fourth month.

Herbs and Plants.—Angelica, avens, aſh-tree, balm, one-blade, lovage, burnet, butter-bur, camomile, celandine, centaury, eyebright, fig-tree, St. John's wort, marigolds, miſletoe, piony, Peter's wort, pimpernel, raiſins, roſa ſolis, roſemary, rue, ſaffron, tormentil, turnſole, vipers-bugloſs, walnut-tree, cloves, mace, nutmegs, ſcabious, ſorrel, wood-ſorrel, borage,

gentian, ivy, lavender, bay-tree, myrtle, olive-tree, mints, date-tree, oranges, citrons, thyme, vine, zedoary, myrrh, frankincenſe, aloes, lapis calaminaris, lemon-tree, muſk, ſweet marjoram, ginger, vervain, cinquefoil, barley, and pepper-honey. In gathering theſe herbs, the cuſtom has been to do it in the Sun's proper hour, which may be found by the table calculated for that purpoſe, in this work, when he is in an angle, well fortified eſſentially, and no way impeded; and let the Moon apply to him by trine or ſextile.

Stones and Metals.—Ætites, the ſtone called the eye of the Sun, becauſe it is like the apple of the eye in form, the carbuncle, chryſolite, the ſtone called Iris, the heliotropion, hyacinth, topaz, pyrophyllus, pantaurus, pantherus or pantochras, the ruby, and diamond. Alſo pure gold, and all yellow metals.

Animals.—The Sun rules all ſtately, bold, ſtrong, furious, and invincible, animals, as the lion, tiger, leopard, hyena, crocodile, wolf, ram, boar, bull, horſe, and baboon. Among fiſhes, he rules the ſea-calf, whoſe nature is to reſiſt lightning; all ſhell-fiſh, the ſtar-fiſh for its remarkable heat, and the fiſhes called ſtrombi. Among birds, the eagle, phœnix, ſwan, cock, hawk, buzzard, lark, and nightingale.

Weather and Winds.—He produces weather according to the proper ſeaſon of the year; in the ſpring, warm and gentle ſhowers; in ſummer, if in aſpect with Mars, extremity of heat; in autumn, fogs and miſts; and, in winter, ſmall drizzling rain. He delights in the eaſtern part of the heavens, and brings eaſtern winds.

Signs and Triplicity.—Of the celeſtial ſigns, he has only Leo for his houſe. He rules the fiery triplicity by day, viz. Aries, Leo, and Sagittarius.

Regions.—He rules the fourth climate, Italy, Bohemia, Sicilia, Chaldea, the Roman Empire, and North and South America.

Years.—His greateſt year is one thouſand ſix hundred and forty; but others ſay, only four hundred and ſixty-one; his great year is one hundred and twenty; his mean year is ſixty-nine; and his leaſt is nineteen.

The DRAGON's HEAD ☊, and DRAGON's TAIL ☋.

The Head of the Dragon is maſculine, partaking of the nature both of Jupiter and Venus; but the Dragon's Tail is feminine, and of a direct oppoſite

poſite quality to the head. Theſe are neither ſigns nor conſtellations, but are only the nodes or points wherein the ecliptic is interſected by the orbits of the planets, and particularly by that of the moon; making with it angles of five degrees and eighteen minutes. One of theſe points looks northward, the moon beginning then to have northern latitude; and the other points ſouthward, where ſhe commences her latitude ſouth. But it muſt be obſerved, that theſe points do not always abide in one place, but have a motion of their own in the zodiac, and retrogade-wiſe, three minutes and eleven ſeconds per day; completing their circle in eighteen years and two hundred and twenty-five days; ſo that the moon can be but twice in the ecliptic during her monthly period; but at all other times ſhe will have a latitude or declination from the ecliptic. The Head of the Dragon is conſidered of a benevolent nature, and almoſt equivalent to one of the fortunes; and, when in aſpect with evil planets, is found to leſſen their malevolent effects in a very great degree. But the Dragon's Tail I have always found of an evil and unhappy tendency, not only adding to the malevolence of unfortunate aſpects, when joined with them; but leſſening conſiderably the beneficial influences of the fortunes, and other good aſpects, whenever found in conjunction with them.

Should the reader be deſirous of more particular information on the planetary ſyſtem, I beg leave to recommend to his attentive peruſal the aſtronomical works of the ingenious Mr. Ferguſon. And, in order to bring all the foregoing particulars, concerning the periods, diſtances, bulks, &c. of the planets, into one point of view, I ſubjoin his following comprehenſive Table.

A TABLE

A

TABLE

OF THE

PERIODS, REVOLUTIONS, MAGNITUDES, &c. OF THE PLANETS,

As formerly computed by Aſtronomers.——For their nearly true Diſtances from the SUN, as determined from Obſervations of the Tranſit of Venus, in the Year 1761.

SUN and Planets.	Annual Period round the Sun.	Diurnal Rotation on its Axis.	Diameter in Engliſh Miles.	Mean Diameter as ſeen from the Sun.	Mean Diſtance from the Sun in Engliſh Miles.	Excentricity of its Orbit in Miles.	Axis inclined to Orbit.	Orbit. inclin. to Ecliptic.	Place of its Aphelion.	Place of its Aſcending Node.	Proportion of Diameters.	Proportion of Bulk.	Propo. of Gravity on the Surface.	Proportion of Denſity.
SUN		25d. 6h.	763000				80 0′				10000	877650	24	$25\frac{1}{2}$
Mercury	84d 23h	Unknown.	2600	20″	32,000,000	6,720,000	Unkn.	6° 54′	♐ 13° 8′	♉ 14° 43′	$34\frac{1}{10}$	$\frac{1}{27}$	Unknown.	Unkn.
Venus	224d 17h	24d. 8h.	7906	30″	59,000,000	413,000	75° 0′	3° 20′	♒ 4° 20′	♊ 13° 59′	$103\frac{1}{2}$	1	Unknown.	Unkn.
Earth	365d 6h	1d. oh.	7970	21″	82,000,000	1,377,000	23° 29′	0° 0′	♍ 8° 1′		$104\frac{1}{2}$	1	1	100
Moon	365d 6h	29d. $12\frac{1}{2}$h.	2180	6″	82,000,000	13,000	2° 10′	5° 18′		Variable.	$28\frac{1}{2}$	$\frac{1}{50}$	$\frac{34}{100}$	$123\frac{1}{2}$
Mars	686d 23h	24h. 40m.	4444	1″	125,000,000	11,439,000	0° 0′	1° 52′	♏ 0° 32′	♉ 17° 17′	$58\frac{1}{6}$	$\frac{1}{5}$	Unknown.	Unkn.
Jupiter	4332d 12h	9h. 56m.	81000	37″	426,000,000	20,352,000	0° 0′	1° 20′	♋ 9° 10′	♋ 7° 29′	$1061\frac{2}{3}$	1049	2	19
Saturn	10759d 7h	Unknown.	67000	16″	780,000,000	42,735,000	Unkn.	2° 30′	♐ 27° 50′	♋ 21° 13′	$878\frac{1}{9}$	586	$1\frac{1}{2}$	15

SUN and Planets.	Proportion of Light and Heat.	Proportional Quantity of Matter.	Hourly Motion in its Orbit.	Hourly Motion of its Equator.	Square Miles in Surface.	Cubic Miles in Solidity.	Would fall to the Sun in	
							days.	hrs.
SUN	45010	227500		3818	1,828,911,000,000	232,577,115,137,000,000		
Mercury	$6\frac{1}{2}$	Unkn.	95000	Unkn.	21,236,800	9,195,534,500	15	13
Venus	$1\frac{1}{3}$	Unkn.	69000	43	691,361,300	258,507,832,200	39	17
Earth	1	1	58000	1042	199,859,860	265,404,598,080	64	10
Moon	1=	$\frac{1}{40}$	2200	$9\frac{1}{2}$	14,898,750	5,408,246,000	64	10
Mars	$\frac{3}{7}$	Unkn.	47000	550	62,038,240	45,969,335,840	121	0
Jupiter	$\frac{1}{2\frac{1}{8}}$	220	25000	25920	20,603,970,000	278,153,595,000,000	90	0
Saturn	$\frac{1}{90}$	94	18000	Unkn.	14,102,562,000	155,128,182,000,000	767	0

If the projectile force were deſtroyed.

Jupiter's Moons. No.	Periods round Jupiter. D.	H.	M.
1	1	18	36
2	3	13	15
3	7	3	59
4	16	18	30

If the Moon's projectile force were deſtroyed, ſhe would fall to the Earth in four days twenty-one hours.

Saturn's Moons. No.	Periods round Saturn. D.	H.	M.
1	1	21	19
2	2	17	40
3	4	12	25
4	15	22	41
5	79	7	48

Beſides the foregoing natural influences of the planets, which they produce on the human frame, as often as they bear abſolute rule at a birth; it muſt alſo be remembered, that they differ in their effects, according as they are poſited or impeded by other aſpects at the time; and theſe variations muſt be attentively peruſed and digeſted, before any correct judgment can be formed on the circumſtances of a nativity. I ſhall therefore arrange them under diſtinct heads, and ſhow, in the firſt place, how their natural qualities are changed by their different aſpects and poſitions in the heavens.

The ☉ in ♈, ♉, and ♊, is ſanguine, and produces heat and moiſture, as in ſpring.

The ☉ in ♋, ♌, and ♍, is choleric, and cauſes heat and dryneſs, as in ſummer.

The ☉ in ♎, ♏, and ♐, is melancholy, and brings cold and dryneſs, as in autumn.

The ☉ in ♑, ♒, and ♓, is phlegmatic, and cauſes cold and moiſture, as in winter.

The ☽, from the new unto the firſt quarter, occaſions heat and moiſture.

The ☽, from the firſt quarter to the full, cauſes heat and dryneſs.

The ☽, from the full to the laſt quarter, produces cold and dryneſs.

The ☽, from the laſt quarter to the new, brings cold and moiſture.

The planet Saturn, oriental, cauſes cold and moiſture.

The planet Saturn, occidental, brings dryneſs.

The planet Jupiter, oriental, produces heat and moiſture.

The planet Jupiter, occidental, occaſions moiſture.

The planet Mars, oriental, cauſes heat and dryneſs.

The planet Mars, occidental, gives dryneſs only.

The planet Venus, oriental, produces heat and moiſture.

The planet Venus, occidental, cauſes moiſture.

The planet Mercury, oriental, cauſes heat.

The planet Mercury, occidental, brings dryneſs.

The Moon, of her own nature, is cold and moiſt, and always intermixes her influences with every planet that joins in aſpect with her, or from which her aſpect is ſeparated. Her effects alſo increaſe or decreaſe as follows: Increaſing with ♂, ſhe cauſes heat and dryneſs; but decreaſing with ♄, ſhe produces cold and moiſture.

ESSENTIAL DIGNITIES OF THE PLANETS.

A Planet is eſſentially ſtrong, or operates with the greateſt force and energy, when poſited in its own houſe, exaltation, triplicity, term, or phaſis, according to the following Table.

Signs.	Houſes of the Planets.	Exaltation.	Triplicities. D.	Triplicities. N.	The Terms of the PLANETS.					The Phaſes of the PLANETS.			Detriment.	Fall.
♈	♂ D	☉ 19	☉	♃	♃ 6	♀ 14	☿ 21	♂ 26	♄ 30	♂ 10	☉ 20	♀ 30	♀	♄
♉	♀ N	☽ 3	♀	☽	♀ 8	☿ 15	♃ 22	♄ 26	♂ 30	☿ 10	☽ 20	♄ 30	♂	
♊	☿ D	☊ 3	♄	☿	☿ 7	♃ 14	♀ 21	♂ 25	♄ 30	♃ 10	♂ 20	☉ 30	♃	☊
♋	☽ N D	♃ 15	♂	♂	♂ 6	♃ 13	☿ 20	♀ 27	♃ 30	♀ 10	☿ 20	☽ 30	♄	♂
♌	☉ N D		☉	♃	♄ 6	☿ 13	♂ 19	♀ 25	♂ 30	♄ 10	♃ 20	♂ 30	♄	
♍	☿ N	☿ 15	♀	☽	☿ 7	♀ 13	♃ 18	♄ 24	♂ 30	☉ 10	♀ 20	☿ 30	♃	♀
♎	♀ D	♄ 21	♄	☿	♄ 6	♀ 11	☿ 19	♃ 24	♂ 30	☽ 10	♄ 20	♃ 30	♂	☉
♏	♂ N		♂	♂	♂ 6	♀ 14	♃ 21	☿ 27	♄ 30	♂ 10	☉ 20	♀ 30	♀	☽
♐	♃ D	☊ 3	☉	♃	♃ 8	♀ 14	☿ 19	♄ 25	♂ 30	☿ 10	☽ 20	♄ 30	☿	☊
♑	♄ N	♂ 28	♀	☽	♀ 6	☿ 12	♃ 19	♄ 25	♂ 30	♃ 10	♂ 20	☉ 30	☽	♃
♒	♄ D		♄	☿	♄ 6	☿ 12	♀ 20	♃ 25	♂ 30	♀ 10	☿ 20	☽ 30	☉	
♓	♃ N	♀ 27	♂	♂	♀ 8	♃ 14	☿ 20	♂ 25	♄ 30	♄ 10	♃ 20	♂ 30	☿	☿

This Table ſhows that each of the planets have two ſigns for their houſes, except the Sun and Moon, which have only one each. Thus the houſes of Saturn are Capricorn and Aquarius; of Jupiter, Sagittarius and Piſces; of Mars, Aries and Scorpio; of Venus, Taurus and Libra; of Mercury, Gemini and Virgo; of the Sun, Leo; and of the Moon, Cancer. One of each of theſe houſes is diſtinguiſhed by the name of diurnal or day-houſe, and the other by nocturnal or night-houſe, which is denoted by the letters D and N in the table. In theſe ſigns or houſes the planets have their exaltations, as pointed out in the third column; viz. the Sun in nineteen degrees of Aries; the Moon in three degrees of Taurus, the Dragon's Head in three degrees of Gemini, and ſo on. Theſe twelve ſigns being divided into four triplicities, the fourth column ſhows which of the planets, both night and day, governs each triplicity. For

 inſtance,

inſtance, oppoſite to Aries, Leo, and Sagittarius, are the Sun and Jupiter; which imports, that the Sun governs by day, and Jupiter by night, in that triplicity. Oppoſite Taurus, Virgo, and Capricorn, are Venus and the Moon, which ſhows that Venus has dominion by day, and the Moon by night, in that triplicity. Oppoſite Gemini, Libra, and Aquarius, are Saturn and Mercury, by which it appears that Saturn rules by day, and Mercury by night, in that triplicity. Oppoſite Cancer, Scorpio, and Piſces, ſtands the planet Mars, who rules in that triplicity both night and day. In the fifth, ſixth, ſeventh, and eighth, columns, oppoſite Aries, ſtands ♃ 6. ♀ 14. &c. which imports that the firſt ſix degrees of Aries are the terms of Jupiter; from ſix degrees to fourteen, are the terms of Venus, and ſo on. In the tenth, eleventh, and twelfth, columns, oppoſite Aries, we find ♂ 10. ☉ 20. ♀ 30. which ſhows that the firſt ten degrees of Aries are the phaſes of Mars; from ten to twenty degrees are the phaſes of the Sun; and from twenty to thirty the phaſes of Venus. In the thirteenth column, in a line with Aries, ſtands Venus in detriment; which ſhows that Venus, being in Aries, is in a ſign directly oppoſite to one of her own houſes, and is therefore ſaid to be in detriment. In the fourteenth column, in the ſame line with Aries, ſtands Saturn in fall; which ſhows that Saturn, when he is in Aries, is oppoſite to Libra, his houſe of exaltation, and ſo becomes unfortunate, and is hence ſaid to have his fall in that ſign.

The effects produced by the planets under theſe ſituations, are as follow: If the planet, which is principal ſignificator, be poſited in his own houſe, in any ſcheme or calculation whatever, it indicates proſperity and ſucceſs to the perſon ſignified, to the buſineſs in hand, or to whatever elſe may be the ſubject of enquiry. If a planet be in his exaltation, it denotes a perſon of majeſtic carriage, and lofty diſpoſition, high-minded, auſtere, and proud. If a planet be in his triplicity, the perſon will be proſperous and fortunate in acquiring the goods of this life; no matter whether well or ill deſcended, or born rich or poor, his condition and circumſtances will notwithſtanding be promiſing and good. If a planet be in his terms, it betokens a perſon to participate rather in the nature and quality of the planet, than in the wealth, power, and dignity, indicated thereby. If a planet be in his phaſes, and no otherwiſe fortified, though ſignificator, it declares the perſon or thing ſignified to be in great diſtreſs, danger, or anxiety. And thus in all caſes, judgment is to be given good or bad, according to the ſtrength, ability, or imperfection, of the ſignificator.

TABLE

TABLE ſhowing the FORTITUDES and DEBILITIES of the PLANETS.

ESSENTIAL DIGNITIES.

A Planet in his own houſe, or mutual reception by houſe, ſhall have dignities	5
In exaltation or reception by exaltation	4
In triplicity	3
In terms	2
In decant or phaſis	1

DEBILITIES.

In detriment	5
In fall	4
Peregrine	5

ACCIDENTAL FORTITUDES.

In medium cœli or aſcendant	5
In the 7th, 4th, or 11th, houſe	4
In the 2d or 5th houſe	3
In the 9th houſe	2
In the 3d houſe	1
Direct	4
In hayze	1
Swift in motion	2
♄, ♃, or ♂, oriental	2
♀, ☿, or the ☽ occidental	2
Free from combuſtion	5
In cazimi, or in the heart of ☉	5
Beſieged by ♃ and ♀	5
Partial conjunction of the ☊	4
In partial conjunction with ♃ or ♂	5
In partial trine of ♃ or ♀	4
In partial ſextile of ♃ or ♀	3
In conjunction with Cor Leonis, in 25 degrees of ☌	6
In conjunction with Spica Virginis, in 18 degrees of ♎	5
In the terms of ♃ or ♀	1

ACCIDENTAL DEBILITIES.

In the 12th houſe	5
In the 8th or 6th houſe	4
Retrograde	5
Slow in motion	2
♄, ♃, or ♂, occidental	2
♀ or ☿ oriental	2
☽ decreaſing in light	2
Combuſtion of the ☉	5
Under the Sun's beams	4
Beſieged by ♄ and ♂	6
Partial conjunction of ☋	4
Partial conjunction with ♄ or ♂	5
Partial quartile of ♄ or ♂	3
In conjunction with Caput Algol, in 21 degrees of ♉, or within 5 degrees	5
In the term of ♄ or ♂	1

TABLE

TABLE of the FORTITUDES and DEBILITIES of the PART of FORTUNE.

Dignities.		Debilities.	
The Part of Fortune in ♉ or ♓	5	In ♏ ♑ ♒	5
In ♎ ♐ ♌ ♋	4	In the 12th houſe	5
In ♊	3	In the 6th houſe	4
In ♍	2	In the 8th houſe	4
In the aſcendant or medium cœli	5	In conjunction of ♄ or ♂	5
In the 7th, 4th, or 11th, houſes	4	In conjunction of ♉	3
In the 2d and 5th houſe	3	In oppoſition of ♄ or ♂	4
In the 9th houſe	2	In quartile of ♄ or ♂	3
In the 3d houſe	1	In terms of ♄ or ♂	2
In conjunction of ♃ or ♀	5	In conjunction of Caput Algol in 21 degrees of ♉	4
In trine of ♃ or ♀	4	Combuſt	5
In ſextile of ♃ or ♀	3		
In conjunction of the ☊	2		
In conjunction of Regulus in 25 degrees of Leo	6		
In conjunction of Spica Virginis in 19 degrees of ♎	5		
Not combuſt	5		

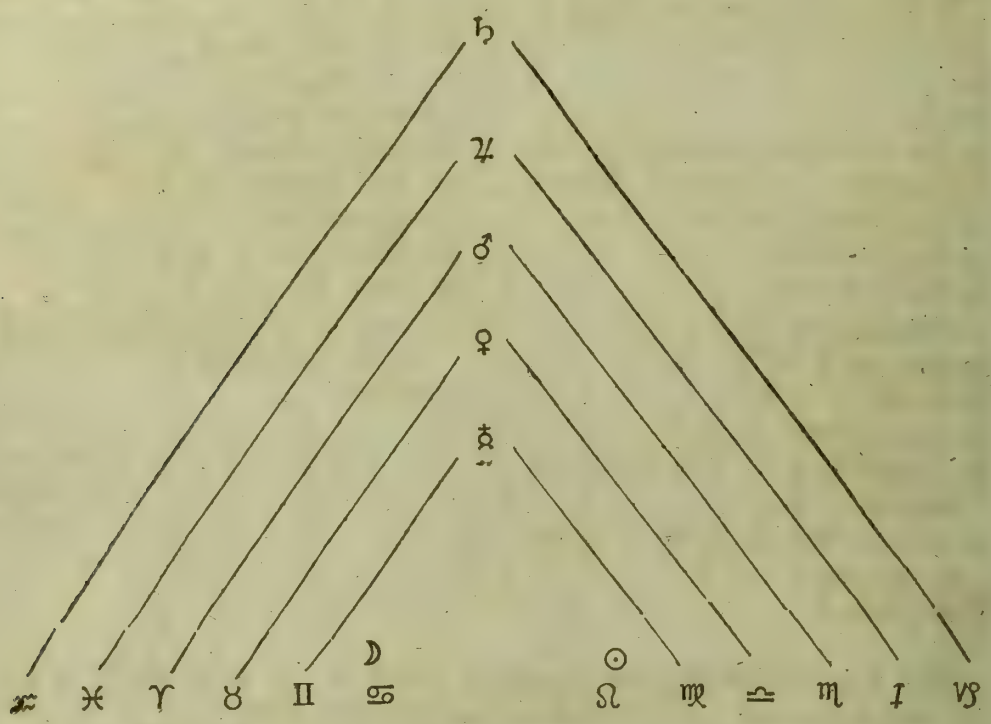
The ☽ in conjunction or oppoſition of the ☉ ♄ ♂ or the ♉ is impeded two days, viz. one day before, and one day after.

The ☽ in quartile of the ☉ ♄ or ♂ is impeded twelve hours before and after.

To arrive at a proper degree of correctneſs in our reſearches into futurity, we muſt be well verſed in the true nature and ſtrength of the planets' fortitudes and debilities, ſo as to give them their due weight in the ſcale of nature, according to the experienced rules of this ſcience, and no farther. For the more a man endeavours to ſtrain a judgment beyond the natural tendency of the planets, and the more he ſwerves from truth in putting down their ſtrength or debility, the more he augments his error, and betrays his inexperience. To avoid this, let the ſtudent acquaint himſelf perfectly with theſe tables; and in practice, whenever he has occaſion to collect the fortitudes and debilities either of the planets or part of fortune, let him ſubtract the leſs number from the greater, and the remainder will be the planet's exceſs of ſuperiority, or debility; according to which will be its operation upon the ſubject of his inveſtigation.

Of the PLANETARY HOUSES, and their EFFECTS.

To give a more ſubſtantial idea of the nature and arrangement of the twelve houſes of the planets, we ſhall conſider them according to the following diagram:



In this ſcheme Cancer and Leo have aſſigned unto them the two great luminaries, Sol and Luna; becauſe they are agreeable to each other in nature; for the Sun, being naturally hot and dry, ſhews his effects more forcibly when poſited in Leo than he doth in either Aries or Sagittarius. And the Moon, for the ſame reaſon, hath Cancer allotted to her government, becauſe ſhe is cold and moiſt, and of the nature of this ſign; and being the firſt of the watery triplicity, and next to the Sun's houſe, ſhe receives her light from him; and all things are generated by their joint influence.

Saturn is naturally cold, and therefore an enemy to heat; and, being the higheſt and moſt remote from the luminaries of all the other planets, has for his manſion the ſigns Capricorn and Aquaries; which are the oppoſite ſigns to Leo and Cancer, and are conſequently cold and moiſt. Saturn is accounted the moſt obnoxious and moſt malevolent of all the planets, becauſe he oppoſes the two great luminaries, which are the fountains of life, light, and nutrition.

Jupiter

Jupiter is placed under Saturn, and has the two ſigns that go before and after Capricorn and Aquaries allotted for his houſes, namely, Sagittary and Piſces, which are in trine to the houſes of the two luminaries; Piſces, his night-houſe, is in trine to Cancer, the houſe of the nocturnal luminary, and Sagittary, his day-houſe, in trine to Leo, the houſe of the diurnal luminary. Jupiter, being naturally temperate, and having theſe amicable aſpects, is deemed the moſt benevolent of all the planets to mankind, and the *greater fortune*.

Mars next in order follows Jupiter, being placed under him; and therefore thoſe ſigns that go before and after the houſes of Jupiter are allotted to Mars, viz. Scorpio and Aries, which are in quartile to the houſes of the Sun and Moon, as Aries his day-houſe is to Cancer, and Scorpio his night-houſe is to Leo. And, ſince a quartile is found to be an aſpect of enmity, he is accounted malignant and unfortunate in an inferior degree to Saturn, who beholds the luminaries with an oppoſition, therefore he is called the *leſſer infortune*.

Venus, a more temperate planet, hath appointed under her thoſe houſes that go before the houſes of Mars, viz. Libra and Taurus, which are in a ſextile to the houſes of the two luminaries, and form an aſpect of love and amity; but, becauſe a ſextile is not ſo ſtrong and perfect an aſpect as a trine, ſhe is accounted the *leſſer fortune*.

Mercury being ſituated within the orbits of all the other planets, has the ſigns allotted him which precede the two houſes of the great luminaries, namely, Gemini and Virgo; and, becauſe Mercury is never diſtant from the Sun above one ſign, he naturally inclines neither to good nor evil, but participates either in the good or evil influences of whatever planet he is joined with in aſpect.

The EXALTATIONS and FALLS of the PLANETS.

The Sun, which is the fountain of life, takes his exaltation in nineteen degrees of Aries, becauſe he is then in the higheſt northern point of the ecliptic, making all things to ſpring and flouriſh, and producing fine warm weather, and length of days. And he is ſaid to have his fall in Libra, becauſe it is the oppoſite ſign in the heavens to Aries, in which the Sun declines to the utmoſt ſouthern point, and occaſions ſhortneſs of days, and cold winterly blaſts, deſtructive to the fruits of the earth. Now the Moon, being co-partner and co-temporary with the Sun, and receiving all her light from him, this enables her to be viſible to us firſt in Taurus; and, becauſe it is the firſt ſign wherein ſhe has a triplicity, her exaltation takes place in Taurus, wherein ſhe increaſes in light and motion.

tion. But Scorpio being the ſign oppoſite to Taurus, in which ſhe decreaſes in light, it is hence allotted for her fall, being the ſign immediately after Libra, and oppoſite to Aries, the houſe of the Sun's exaltation.

Saturn, the moſt remote planet, is the author of cold, as the Sun is of heat, and is therefore exalted in that ſign wherein heat is diminiſhed and cold increaſed, viz. Libra; and his fall takes place in that ſign where cold is diminiſhed and heat increaſed, viz. Aries; which are quite contrary in nature to the Sun.

Jupiter is exalted in Cancer, and has his fall in Capricorn; for Jupiter delights in the northern part of the heavens, where he ſtirs up northern winds, which increaſe fertility and vegetation; and, his greateſt declination northwards being in Cancer, he is therein exalted. For the contrary reaſon he has his fall in Capricorn.

Mars is naturally hot and dry; and becauſe his influence and effects are moſt powerful in Capricorn, a ſouthern ſign, where the Sun is generally hotteſt about noon, he is for this reaſon exalted therein; and he takes his fall in Cancer, quite contrary to the nature of Jupiter; for Mars is hot and violent, and Jupiter cold and temperate.

Venus is naturally moiſt, eſpecially in Piſces, in which ſign the ſpring is moiſtened and forwarded in the increaſe and ſtrength of nature; and therefore ſhe has the ſign Piſces for her exaltation; and, as Venus is the mother of generation and procreation, ſhe has her fall in Virgo, in the autumn, when all things wither and fade.

Mercury, becauſe he is dry, and contrary in nature to Venus, is exalted in Virgo, and has his fall appointed him in Piſces. Virgo is both his houſe and joy.

The TRIPLICITIES of the PLANETS.

A Triplicity means three ſigns of the Zodiac, of one and the ſame nature, making a perfect triangle; and of theſe triplicities among the ſigns there are four, anſwering to the four elements: viz. the fiery triplicity, which conſiſts of Aries, Leo, and Sagittary; the airy triplicity, conſiſting of Gemini, Libra, and Aquaries; the watery triplicity, containing Cancer, Scorpio, and Piſces; and the earthy triplicity, which includes Taurus, Virgo, and Capricorn. Theſe ſigns apply to each other in a trine, in the ſame manner as a planet in a fiery ſign applies to another palnet in a fiery ſign (if in the ſame number of degrees) in a trine; and

thus a planet in an airy ſign beholds another planet in an airy ſign with a trine; and ſo the watery and earthy ſigns apply in the ſame manner; and each of theſe trine aſpects conſiſts of one hundred and twenty degrees.

The Sun and Jupiter have dominion over the fiery triplicity; the Sun by day, and Jupiter by night. The Sun by day, becauſe he is hot and fiery, and of the nature of theſe ſigns; and Jupiter by night, becauſe he is temperate, and moderates the extremity of heat. This is called the eaſtern triplicity.

Saturn and Mercury have dominion over the airy triplicity, which is weſtern; Mercury by night, and Saturn by day. But as Libra is the exaltation of Saturn, and Aquaries the houſe and ſign wherein he has moſt joy; and as Gemini is only the houſe of Mercury; it follows that Saturn has the principal government in this triplicity.

Mars both night and day governs the watery triplicity, which is northern; and it ſeems that Mars was appointed to this triplicity to temper and abate his violent heat; for we find he is more powerful in his malignant effects in the ſign Leo than he is in Cancer; therefore he has his fall apointed him in Cancer, though he is peregrine in Leo.

Venus and the Moon bear rule over the earthy triplicity, which is femine and ſouthern, cold and moiſt, producing ſouth-eaſt winds, and cold moiſt air; hence this triplicity is aſſigned to the care of feminine planets.

The TERMS of the PLANETS.

A Term is a certain number of degrees, in each houſe or ſign of the Zodiac, wherein the planets Saturn, Jupiter, Mars, Venus, and Mercury, have a certain priority; but the Sun and Moon have no terms. Theſe degrees are called terms, ends, or bounds; for the planets have each their proportions ſo allotted therein, that at the end of a certain number of degrees, the terms of one planet ceaſe, and thoſe of another begin. For inſtance, from the firſt degree of Aries to the ſixth, are the terms of Jupiter; from the ſixth to the fourteenth, are the terms of Venus; and ſo of all the reſt. Ptolemy, Albumazer, and Bonatus, have all ſhewn, that the greater years of the planets are diſcovered by their ſeveral terms or bounds through the Zodiac; which is done finding what number of degrees each of the planets have allotted them in each ſign; and then, by adding them together, the ſum will be the number of each of their great years, as will appear more obviouſly by the following example:

TERMS.

	♄	♃	♂	♀	☿
In the Sign ♈	4	6	5	8	7
♉	2	7	6	8	7
♊	4	6	6	7	7
♋	3	7	6	7	7
♌	6	6	5	6	7
♍	6	5	6	6	7
♎	6	8	6	5	5
♏	3	8	6	7	6
♐	6	8	5	6	5
♑	6	7	5	6	6
♒	6	5	5	8	6
♓	5	6	5	8	6
Great years	57	79	66	82	76

Theſe great years being added together, make juſt three hundred and ſixty degrees, being the whole extent or circumference of the Zodiac.

The degrees are in this manner divided into terms, to ſhew what planet has moſt dignities in a ſign, whether by exaltation and houſe, triplicity and houſe, or houſe, exaltation, or triplicity, alone; and to that planet which has two or more dignities, we aſſign the firſt term, whether he be a fortune or an infortune. If an infortune has not two dignities in a ſign, he is placed laſt, and the firſt term is given either to the lord of the exaltation, or to the lord of the triplicity, or to the lord of the houſe, uniformly preferring that planet which has two dignities to thoſe that have only one. But an exception to this rule extends to the ſigns Cancer and Leo; for Cancer being the oppoſite ſign to the exaltation of Mars, which is in Capricorn, occaſions the firſt term of Cancer to be aſſigned to Mars; and, becauſe Leo is the oppoſite ſign to the houſe and joy of Saturn, the firſt term of Leo is for this reaſon given to Saturn. To the infortunes are allotted the laſt degrees of all the ſigns, excepting thoſe of Leo, which are given to Jupiter. The quantity of terms are divided according to the following method; when Jupiter and Venus have not two dignities in the ſame ſign, nor in the ſecond, third, or fourth, houſe, they have ſeven degrees allotted for their terms. Saturn and Mars, becauſe they are infortunes, (except in their own houſes,) have but five, and ſometimes only four, three, or two, degrees each. Mercury, becauſe he is of a mixed nature, has uſually ſix degrees allotted him; but, when any of the planets are eſſentially dignified, they claim each one degree more; as Venus in the firſt term of Taurus has eight degrees, and

Saturn

Saturn in the firſt term of Aquaries claims ſix. But, becauſe Venus has eight degrees in Taurus, Saturn has only two, being very weak in Taurus; and again, in Sagittary, Jupiter is increaſed one degree, becauſe he is ſtrong, and Mercury is diminiſhed one degree, becauſe he is weak; ſo that Jupiter takes eight degrees, and leaves Mercury but five.

It is alſo neceſſary to obſerve, that a planet in his own term is ſtrong; and that the more dignities he gains therein, the ſtronger will his influence be; for example, Jupiter in the firſt term of Sagittary is ſtronger and more powerful than in the firſt term of Aries, though they are both equally his terms; and the reaſon of this is, becauſe the ſign Sagittary is both his houſe and triplicity, and Aries is his triplicity only, wherefore he has the firſt eight degrees of Sagittary for his term, and only ſix in Aries. Hence it becomes apparent, that, the nearer a planet is in nature to the place of his term, the ſtronger will his influence be therein. Jupiter, being hot and moiſt, has but five degrees for his term in Virgo, which is a cold and dry ſign; but in Gemini, which is hot and moiſt, he has ſix degrees, becauſe it agrees with his nature; and yet in Cancer, which is cold and moiſt, he poſſeſſes ſeven degrees, althongh it does not agree with his nature; and the reaſon is, Cancer is the houſe of Jupiter's exaltation, and therefore the greater term is allotted him.—In like manner, if a planet that is cold and dry be poſited in a term of the ſame temperature, his coldneſs and dryneſs will be greatly increaſed thereby, and he will operate the more powerfully in his influences. The ſame rules holds good in reſpect to all the other qualities of the planets; and it muſt be remembered, that a planet is always increaſed in ſtrength by being ſituated in houſes or places of his own temperature and quality. Thus a planet that is hot and dry loſes much of his natural vigour in a term that is cold and moiſt; and a planet that is cold and moiſt loſes conſiderably of its nature in a term that is hot and dry. And in like manner, if a planet that is a fortune be poſited in a fortunate term, his beneficent effects are the more increaſed, and he is fortified with great power and ſtrength to operate upon whatever ſubject is the ſignificator of. And on the contrary, if an evil and malevolent planet be in an evil ſign and term, its effects will be thereby rendered ſtill more miſchevious. And the lord of a term when poſited in that term, be the ſign what it may, has more power therein than the lord of the ſign, or than the planet that has the ſign for its exaltation. Again, if the lord of any term be poſited in his term, and the lord of the ſign be ſituated in another ſign in aſpect with him, the lord of the term will have more power in the ſign where is than the lord of the ſign, and ſhall be the principal ſignificator; but, if the lord of the term be poſited in his own term and ſign alſo, then his ſtrength and energy will be ſtill more conſiderable. It may alſo be obſerved,

ſerved, that, when a planet is weak in a ſign, his debility would be very much leſſened ſhould he chance to be ſituated in that part of the ſign wherein he has terms. Whenever a planet is poſited in a term and ſign both of his own nature, it is a very ſtrong and fortunate aſpect.

The PHASES of the PLANETS.

The planets' Phaſes conſiſt of the twelve ſigns of the zodiac, divided each into three equal parts; ſo that one phaſis contains ten degrees, and every ſign three phaſes. They are called *phaſes*, becauſe they ſignify or repreſent the forms, natures, and inclinations, of the ſeveral planets appropriated to them. A planet's term divides a phaſis; a phaſis divides a ſign; a ſign divides a triplicity; and a triplicity divides the whole zodiac.

To aſcertain the proper phaſes of each planet, we begin with Mars in the equinoctial ſign Aries, becauſe it is the houſe of this planet; wherefore the firſt ten degrees conſtitute the phaſis of Mars; the ſecond ten degrees are the phaſis of the Sun; and the third, which make up the whole thirty degrees of Aries, conſtitute the phaſis of Venus. The firſt ten degrees of Taurus make the phaſis of Mercury; the ſecond ten degrees are the phaſis of the Moon; and the third ten conſtitute the phaſis of Saturn. The firſt ten degrees of Gemini make the phaſis of Jupiter; the ſecond ten, the phaſis of Mars; and ſo on in the following order, throughout the twelve ſigns of the zodiac.

Mars hath the firſt phaſis in Aries, which is the phaſis of ſtrength, magnanimity, and courage; of reſolution, confidence, and intrepidity. The Sun hath the ſecond phaſis in Aries, and this is the phaſis of renown, majeſty, and might; of candour, generoſity, and nobleneſs of ſoul; and herein the Sun has his exaltation. Venus hath the third phaſis in Aries, which is the phaſis of effeminacy, and wanton merriment; of joy, ſport, and play.

In Taurus, the firſt phaſis is attributed to Mercury, and it is the phaſis of mechanical arts, agriculture, and learning; of refined wit, logic, and oratory. The Moon has the ſecond phaſis in Taurus, and it is the phaſis of power, ambition, and authority; of violence force, compulſion, and arbitrary ſway. Saturn has the third phaſis in Taurus, which is the phaſis of cruelty, oppreſſion, and bondage; of poverty, ſervitude, and menial occupations.

Jupiter hath the firſt phaſis in Gemini; and this is the phaſis of numeration, algebra, and all figures; of deciphering hieroglyphic characters,

writings, and ſculptures. Mars has the ſecond phaſis in Gemini: which is the phaſis of ſtudy, perſeverance, and labour; of trouble, grief, and painful anxiety. The Sun has the third phaſis in Gemini: and it is the phaſis of boldneſs, contempt, and diſdain; of indolence, forgetfulneſs, and ill manners.

The firſt phaſis in Cancer belongs to Venus: it is the phaſis of a good underſtanding, mirth, and wit; of cheerfulneſs, complacency, and love. The ſecond phaſis in Cancer belongs to Mercury: it is the phaſis of wealth, honour, and preferment; of fruitfulneſs, fertility, and ſucceſs in buſineſs. The third phaſis in Cancer belongs to the Moon; and it is the phaſis of ſucceſs in arms, law, and oppoſition; of travelling, perſeverance, and ſtrength.

Saturn has the firſt phaſis in Leo; it is the phaſis of violence, rage, and tyranny; of luſt, cruelty, and miſchievouſneſs. Jupiter has the ſecond phaſis in Leo: it is the phaſis of diſputation, contention, and ſtrife: of hoſtility, violence, and battle. Mars hath the third phaſis in Leo; which is a phaſis of eſteem and friendſhip, of union in the public cauſe, and of ſucceſs in arms.

The Sun has the firſt phaſis in Virgo: it is the phaſis of riches, property, and wealth; of induſtry, improvement, and cultivation. Venus hath the ſecond phaſis in Virgo: it is the phaſis of avarice, covetouſneſs, and ſordid gain; of meanneſs, penuriouſneſs, and parſimony. Mercury has the third phaſis in Virgo: and it is the phaſis of advanced age, infirmity, and weakneſs; of gradual decline, diſſolution, and decay.

The Moon has the firſt phaſis in Libra: it is the phaſis of juſtice, mercy, and truth; of humanity, liberality, and benevolence. Saturn has the ſecond phaſis in Libra: it is the phaſis of advantage, emolument, and gain; of watchfulneſs, labour, and ſubtilty. Jupiter has the third phaſis in Libra: which is the phaſis of laſciviouſneſs, luxury, and licentiouſneſs; of diſſipation, drunkenneſs, and depravity.

Mars has the firſt phaſis in Scorpio: it is the phaſis of violent ſtrife, contention, and ſlaughter; of thieving, murdering, and robbing. The Sun has the ſecond phaſis in Scorpio: it is the phaſis of injuſtice, deceitfulneſs, and envy; of diſcord, malice, and detraction. Venus hath the third phaſis in Scorpio: and it is a phaſis of lewdneſs, fornication, and adultery; of flattery, ſeduction, and deceit.

Mercury poſſeſſes the firſt phaſis in Sagittary: it is a phaſis of ſtrength, valour, and intrepidity; of jollity, openneſs, and feſtivity. The Moon

has the ſecond phaſis in Sagittary: and it is the phaſis of affliction, ſorrow, and perturbation of mind; of internal woe, ſuſpicion, and miſtruſt. Saturn has the third phaſis in Sagittary: and it is the phaſis of obſtinacy, obdurateneſs, and tyranny; of wilfulneſs, miſchievouſneſs, and cruelty.

Jupiter has the firſt phaſis in Capricorn: it is the phaſis of hoſpitality, benevolence, and honeſty: of conviviality, merriment, and ſport. Mars hath the ſecond phaſis in Capricorn: it is the phaſis of inordinate deſires, of unbridled paſſions, and intemperate luſts; of diſcontentedneſs, peeviſhneſs, and diſappointment. The Sun has the third phaſis in Capricorn: and it is a phaſis of exalted underſtanding, manlineſs, and wiſdom; of ſobriety, integrity, and honour.

Venus hath the firſt phaſis in Aquaries: it is a phaſis of continual anxiety for gain, of laborious toil, and unwearied application; of diſappointment, misfortune, and loſs. Mercury has the ſecond phaſis in Aquaries: it is the phaſis of modeſty, clemency, and good nature; of gentleneſs, mildneſs, and complacency. The Moon hath the third phaſis in Aquaries: and it is the phaſis of diſſatisfaction, repining, and diſcontent; of jealouſy, ingratitude, and envy.

Saturn hath the firſt phaſis in Piſces: it is a phaſis of thoughtfulneſs, ſedateneſs, and temperance; of ſobriety, reputation, and ſucceſs in buſineſs. Jupiter hath the ſecond phaſis in Piſces: it is the phaſis of auſterity, haughtineſs, and ambition; of pride, vain-glory, and ſelf-conceit. Mars hath the third and laſt phaſis in Piſces: and it is the phaſis of concupiſcence and luſt; of debauchery, lewdneſs, and profligacy.

The advantage to be derived by a perfect knowledge of the planets' phaſes will hereafter appear in the judgment of a nativity; for, if the aſcendant on the cuſp of any perſon's nativity be found in theſe phaſes, then will the native's natural diſpoſition, manner, occupation, and general purſuits, be regulated by them, according to the ſtrength or debility of the other aſpects; for, if the lord of the aſcendant, or the Moon, or planet applying to the aſcendant in aſpect, or beholding the lord of the aſcendant, or Moon, are both poſited in phaſes of the ſame nature, then will their effects upon the native be moſt powerful and efficacious.

The JOYS of the PLANETS,

The planets are ſaid to be in their joys, when they are poſited in thoſe houſes wherein they are moſt ſtrong and powerful; as,

The planet	♄ ♃ ♂ ☉ ♀ ☿ ☾	joyeth in	♒ ♑ ♏ ♌ ♉ ♍ ♋

It may, perhaps, be enquired, why Saturn joyeth not in Capricorn, as well as in Aquaries, ſince both theſe ſigns are his houſes? The reaſon is, that in Aquaries he has both houſe and triplicity, and is therefore better dignified, and more potent, in Aquaries than in Capricorn. So likewiſe Jupiter joyeth in Sagittary, and not in Piſces, becauſe in the former ſign he has both houſe and triplicity, but in the latter he has houſe only. The ſame obſervation extends to the other planets. The Moon, indeed, has no triplicity; but ſhe joyeth in Cancer, becauſe it is a ſign of her own quality and nature. Hence it appears that Saturn, though ſtrong and well dignified in Capricorn, is much ſtronger, and has more dignities, in Aquaries; Jupiter alſo has ſtrong influences when poſited in Piſces, but much ſtronger in Sagittary; Mars is potent in Aries, but infinitely more ſo in Scorpio; Venus has great operation in Libra, but in Taurus her effects are more powerful; and Mercury, for the ſame cauſe, operates much more forcibly in Virgo than he does in the ſign Gemini. The efficacy of theſe rules having been proved by repeated experience, it is neceſſary for every ſtudent to conſider them with attention.

The ANTISCIONS of the PLANETS.

A planet's Antiſcion is a certain virtue or influence it acquires by being poſited in conjunction with any ſtar or planet, in degrees equally diſtant from the two tropical ſigns, Cancer and Capricorn, in which degrees the Sun, when it arrives, occaſions equal day and night all over the world. For example, when the Sun is in the tenth degree of Taurus, he is as far diſtant from the firſt degree of Cancer as when in the twelfth degree of Leo; therefore, when the Sun, or any planet, is poſited in the tenth degree of Taurus, it ſends its antiſcion to the twentieth degree of Leo; that is, it gives additional force and virtue to any planet at that time in the ſame degree by conjunction, or that caſteth any aſpect to it. The planets' antiſcions may, at all times, be found by the following table.

A TABLE

A TABLE of the ANTISCIONS of the PLANETS.*

		Deg.	into	deg.	Min.	into	min.
♈ into	♍	1	——	29	1	——	59
♉	♌	2	——	28	2	——	58
♊	♋	3	——	27	3	——	57
♑	♎	4	——	26	4	——	56
♒	♏	5	——	25	5	——	55
♓	♐	6	——	24	6	——	54

The foregoing Table ſhews, that a planet, ſituated in one degree one minute of Aries ſends his antiſcion into twenty-nine degrees fifty-nine minutes of Virgo; a planet in two degrees two minutes of Taurus, into twenty-eight degrees fifty-eight minutes of Leo, and ſo on through the table. Theſe antiſcions are conſidered, in the rules of aſtrology, equivalent to a ſextile or a trine, particularly if the planets are of the benevolent or fortunate kind. Theſe planets have alſo their contra-antiſcions, which are of the nature of a quartile or oppoſition. To know where theſe fall, it only requires to find the antiſcion, and in the oppoſite ſign to that will be the contra-antiſcion. For inſtance, ſuppoſe Jupiter in one degree of Aries; his antiſcion will then fall in twenty-nine degrees of Virgo, and his contra-antiſcion in twenty-nine degrees of Piſces, becauſe Piſces is the ſign immediately oppoſite to Virgo, where the antiſcion falls.

The ASPECTS of the PLANETS.

The ſtrongeſt or moſt forcible rays, aſpects, or configurations, peculiar to the planets, are the following: A conjunction, denoted by this character, ☌; a trine, △; a quartile, □; a ſextile, ⚹; and an oppoſition, ☍.

A conjunction, ☌, is not properly an aſpect, though frequently ſo called; for, when two planets are both in the ſame degree and minute of a ſign, they are ſaid to be in conjunction, conſequently cannot at that time be in aſpect to each other. The effects of conjunctions are either good or bad according to the nature and quality of the planets that compoſe them, or as the planets in conjunction are friends or enemies to one another, or to the ſubject then under conſideration,

A ſextile aſpect, ⚹, implies two of the heavenly bodies poſited at the diſtance of ſixty degrees in longitude, or one ſixth part of the zodiac,

* The Antiſcions, according to the ſyſtem of Argol and Morinus, are followed here, though diſcontinued by ſome modern profeſſors. The Placidean method, however, will be given in the courſe of the work.

from

from each other; for which reaſon it is ſometimes called a ſexangular aſpect, or a hexagon. The ſextile is termed an aſpect of imperfect love, amity, or friendſhip; becauſe when two planets, or ſignificators, are in ſextile to each other, they import that any matter in diſpute, treaty of marriage, or other ſubject of enquiry, may be happily terminated, or brought about, by the intervention of friends; or that, for want thereof, the contrary may happen. And, though the ſextile aſpect is ſometimes over-ruled by the more powerful influences of malignant ones, yet it is generally conſidered an omen of a favourable kind.

By a quartile aſpect □, two planets are underſtood to be poſited at ninety degrees, or one-fourth part of the circle of the zodiac, from each other; it is conſidered an aſpect of imperfect hatred, and acts *vice verſa* with the ſextile, inclining rather to malignancy, contention, and misfortune, as the other does to friendſhip, harmony, and good fortune.

A trine aſpect △, imports the planets to be ſituated at the diſtance of one hundred and twenty degrees, or one-third part of the circle of the zodiac, from each other; and is ſometimes called a trigonal aſpect, or a trigonocrater, implying rule or dominion in a certain trigon or triplicity. This is an aſpect of the moſt perfect unanimity, friendſhip, and peace; and it is ſo conſidered, becauſe when the planets are in a △ aſpect, they are poſited in ſigns preciſely of the ſame triplicity and nature; that is to ſay, they are both in an earthy, airy, fiery, or watery, ſign; and conſequently both contribute the ſame influences unimpeded. But in a ✶, which is an aſpect of imperfect amity, the planets are poſited in ſigns of only a partial nature, viz. fiery with an airy, or an earthy with a watery, ſign; and as the fiery ſign is hot and *dry*, and the airy hot and *moiſt*, the earthy cold and *dry*, and the watery cold and *moiſt*, ſo the planets thus poſited, agreeing only in one point out of two, give but an imperfect influence. Thus the diſtinctions between a ✶ and a △ aſpect, and between a □ and ☍, are founded in reaſon and experience.

The oppoſition ☍ of two planets, ſignifies their being poſited at one hundred and eighty degrees, or juſt half the diſtance of the zodiac, apart, which places them in a diametrical radiation. This is conſidered an aſpect of perfect hatred, or of inveterate malice and enmity, as malignant in its effects as the trine is benevolent; and of double the deſtructive tendency of the □ aſpect. To inſtance this, let us ſuppoſe two kingdoms, ſtates, ſocieties, or private gentlemen, at variance, and it is enquired whether the cauſe of diſpute may be amicably adjuſted? If a figure be erected

for the poſitions of the heavenly bodies, and the two ſignificators, repreſenting the two adverſaries, be in a quartile aſpect, I ſhould infer, that notwithſtanding the then ſubſiſting enmity of the parties, with all the threatened miſchiefs attending it, harmony may be reſtored, if proper means were uſed for that purpoſe. But, if the ſignificators are found in actual oppoſition, the diſpute in queſtion would moſt probably occaſion hoſtility, war, litigation, or duel, or be attended with ſome alarming conſequences, before the matter would ſubſide. Wherefore an ☌ is juſtly termed an aſpect of perfect enmity.

Theſe aſpects are all divided, for the ſake of perſpicuity, into *partile* and *platic* aſpects. A partile aſpect conſiders two planets exactly ſo many degrees from each other as make a perfect aſpect; that is, if Venus be in nine degrees of Aries, and Jupiter in nine degrees of Leo, they are in partile trine aſpect. Again, if the Sun be in one degree of Taurus, and the Moon in one degree of Cancer, they are in a partile ſextile aſpect; ſo that all perfect aſpects are partile, and imply the matter or thing threatened, whether good or evil, to be near at hand.

By a platic aſpect we are to underſtand two planets ſo poſited as to admit half the degrees of each of their own rays or orbs; for inſtance, if Saturn be poſited in ſixteen degrees of Aries, and Jupiter in twenty-four degrees of Gemini, then Saturn would be in a platic ſextile aſpect to Jupiter, becauſe Saturn would be poſited within the moiety of both their orbs, which are nine degrees each. The ſame circumſtance applies to the aſpects of all the planets; for, if their diſtance from each other brings them within one half of each of their orbs or radiations, when added together, they will then form a platic aſpect. It muſt alſo be carefully obſerved in the platic aſpects, whether the co-operation of the two planets is going off, or coming on. In the above example, the effect of Saturn's platic ſextile aſpect with Jupiter was going off; but if we reverſe their ſituations, and place Saturn in twenty-four degrees of Gemini, and Jupiter in ſixteen degrees of Aries, then the aſpect would be coming on with all its force and influence, and would proportionably affect the ſubject, whatever it be, under conſideration.

To enable the reader to find the platic aſpects more readily, I ſubjoin the following Table of the planets' orbs, mean motion, and latitude.

TABLE

TABLE of the ORBS and MEAN MOTION of the PLANETS.

	Orbs.	Mean Motion.
Saturn	10 degrees	2 minutes 1 ſecond
Jupiter	12 degrees	4 minutes 59 ſeconds
Mars	7 degrees	31 minutes 27 ſeconds
Moon	12 degrees 30 min.	13 deg. 10 min. 36 ſec.
Venus	8 degrees	59 minutes 8 ſeconds
Mercury	7 degrees 30 min.	59 minutes 8 ſeconds
Sun	17 degrees	59 minutes 8 ſeconds

TABLE of the PLANETS' LATITUDE.

	North Latitude.			South Latitude.		
	D.	M.	S.	D.	M.	S.
Saturn	2	48	0	2	49	0
Jupiter	1	38	0	1	40	0
Mars	4	31	0	6	47	0
Moon	5	0	17	5	0	12
Venus	9	2	0	9	2	0
Mercury	3	83	0	3	35	0

The Sun, always moving in the ecliptic, can have no latitude.

Now it muſt be obſerved, that theſe aſpects of the planets are projected or caſt contrary ways, either onward in a line progreſſively with the ſigns of the zodiac, which are termed ſiniſter aſpects; or elſe backward, in a line reverſeways to the order of the zodiac, which are termed dexter aſpects. The whole of theſe appear at one view in the following Table.

TABLE of the RADIATIONS, or SINISTER and DEXTER ASPECTS, of all the PLANETS:

		☌ ☐ △ ☍		☌ ☐ △ ☍		☌ ☐ △ ☍
Dexter Siniſter	♈	♒ ♍ ♐ ♎ ♊ ♋ ♌ ♑	♌	♊ ♉ ♈ ♒ ♎ ♏ ♐ ♓	♐	♎ ♏ ♌ ♊ ♓ ♈ ♉ ♋
Dexter Siniſter	♉	♓ ♒ ♍ ♏ ♋ ♌ ♍ ♐	♍	♋ ♊ ♉ ♓ ♏ ♐ ♍ ♓	♍	♏ ♎ ♍ ♋ ♓ ♈ ♉ ♋
Dexter Siniſter	♊	♈ ♓ ♒ ♐ ♌ ♍ ♎ ♐	♎	♌ ♋ ♊ ♓ ♊ ♒ ♓ ♈	♒	♐ ♏ ♎ ♍ ♈ ♉ ♊	
Dexter Siniſter	♋	♉ ♈ ♓ ♍ ♍ ♎ ♏ ♍	♏	♍ ♌ ♋ ♉ ♍ ♒ ♓ ♉	♓	♍ ♐ ♏ ♍ ♉ ♊ ♋ ♍	
		☌ ☐ △ ☍		☌ ☐ △ ☍		☌ ☐ △ ☍

In

In the foregoing Table, at the top of the third column, note the characters of the aſpects, ſextile ⚹, quartile □, trine △, and oppoſition ☍, as placed over the ſigns of the zodiac. In the firſt column obſerve the words dexter and ſiniſter, and in the ſecond column the ſign Aries ♈. Theſe are intended to ſhew that a planet poſited in ♈ would ſend his ſextile aſpect, dexter to Aquaries and ſiniſter to Gemini; his quartile, dexter to Capricorn and ſiniſter to Cancer; his trine, dexter to Sagittary and ſiniſter to Leo; and would be in oppoſition to a planet poſited in equal degrees of Libra. The ſame rules apply throughout the table; but it muſt not be forgotten, that ſiniſter aſpects go in the ſame order with the ſigns of the zodiac, and dexter contrariwiſe; and that the dexter aſpects are more ſtrong and powerful than the ſiniſter. And thus, according to the operations of the planets and ſtars, are the natures of all men, as the planets have predominancy in them: and ſuch are the natures of all manner of herbs and plants that grow in the field. Some are influenced by Saturn, and thence are cold and dry: others by Jupiter, and thence are hot and moiſt; one by an order of Mars draws nothing but poiſon to its roots; and another by the ſweet influence of Venus ſucks nothing but ſweet ſap of the earth into all its fibres. If Saturn or Mars riſe with a birth, it is ten to one but the child dies that year, unleſs Jupiter or Venus interpoſe, by throwing their friendly influences ſtrongly into the ſign. And in theſe reſpects we have as inconteſtible proofs of the truth of what we advance, as the phyſician has of the nature of herbs when he taſtes them; he, from the demonſtration, declares them to be hot or cold, and good either to cure or kill; but we can aſcertain this without taſting them, becauſe we know the ſource from whence they derive theſe oppoſite qualities.

It were needleſs for me to dwell longer upon an explanation of the different virtues and effects of the planets and ſigns. Sufficient has now been ſaid to point out their operations and natural influences to the underſtanding of the moſt limited capacity. It therefore only remains for my readers, or ſuch of them as intend to make any progreſs in the ſtudy, to familiarize themſelves with the ſubject, by a frequent peruſal of it; and particularly to acquire a correct knowledge of all the characters by which the ſigns, planets, and aſpects, are generally diſtinguiſhed. It will then be proper to underſtand the following terms peculiar to this Art.

EXPLANA-

EXPLANATION of the TECHNICAL WORDS and TERMS of ART uſed in ASTROLOGY.

DIRECTION ſignifies a planet moving on its natural courſe, from weſt to eaſt, according to the ſucceſſion of the ſigns in the zodiac; thus, a planet is direct, when it moves *in conſequentia*, from Aries to Taurus, from Taurus to Gemini, &c. Direction is alſo a *calculus*, whereby to find the time of any accident or remarkable event that will happen to the perſon who propounds a queſtion, or has his nativity caſt. For inſtance, a perſon enquires how many years he may live, by the courſe of the planets at the time of birth? Having eſtabliſhed the Sun, Moon, or Aſcendant, as ſignificators for life, and Mars or Saturn as promittors or portentors of death, the *direction* is a calculation of the length of time which the ſignificator will be in meeting the promittor; and this reſolves the queſtion. In theſe calculations, the ſignificator is ſometimes termed *apheta*, or giver of life, and the promittor *anareta*, or giver of death. The directions of all the principal points of the heavens, planets, and fixed ſtars, as the Aſcendant, Mid-heaven, Sun, Moon, and Part of Fortune, are worked by the ſame rule.

STATIONARY is underſtood of a planet, when, to the eye or ſenſes of a beholder here on earth, it appears to ſtand ſtill, without any progreſſive motion in its orbit. Not that a planet ever is or can be naturally in this ſtate, but is only rendered ſo in appearance, by the inequalities which ariſe from the poſitions and motions of the earth; for, were the planets to be viewed from the Sun, or *centre* of the ſyſtem, they would always appear uniform and regular.

RETROGRADATION implies an apparent motion in the planets, whereby they ſeem to go backwards in the ecliptic, and to move *in antecedentia*, or towards the antecedent ſigns, viz. from eaſt to weſt, contrary to the order of direction and to the ſucceſſion of the ſigns of the zodiac. This alſo is an appearance produced by an oppoſite motion of the earth to that of the other planets.

APPLICATION ſignifies the approach of two planets together, either by conjunction or aſpect, and is of three kinds: the firſt is, when a planet, ſwift in motion, applies to one of ſlower progreſs; for example, ſuppoſe Mercury poſited in ſixteen degrees of Gemini, and Mars in twenty-one degrees of the ſame ſign, both being direct in motion; Mercury, by having the greater apparent projectile force, would overtake and form a

conjunction with Mars, which is termed a *direct application*. The ſecond kind is formed by two retrograde planets; as ſuppoſing Mercury in ſixteen degrees of Gemini, and Saturn in fifteen degrees of the ſame ſign, both retrograde, Mercury, being the lighter planet, applies to the body of Saturn, a more ponderous planet, by retrogradation; and this is termed a *retrograde application*. The third kind is occaſioned by one planet going direct in motion, and meeting another planet that is retrograde; for inſtance, ſuppoſe Mercury retrograde in ſixteen degrees of Gemini, and Saturn direct in twelve degrees of the ſame ſign; here Mercury, being the lighter planet, applies to a conjunction of Saturn by a retrograde motion; and theſe two laſt are deemed evil applications. It muſt alſo be obſerved that the ſuperior planets never apply to the inferior but by a retrograde motion; whereas the inferior planets apply both ways.

SEPARATION is underſtood of two planets that have been either in partile conjunction or aſpect, and are juſt departed or ſeparated from it. Thus, if we ſuppoſe Saturn in twelve degrees of Sagittary, and Jupiter in thirteen degrees of the ſame ſign, Jupiter will be then ſeparated one degree from a perfect or partile conjunction with Saturn; but they would ſtill be in a platic conjunction, becauſe they are within the moiety of each other's radiations, which is four degrees and a half each, conſequently theſe planets would continue in platic conjunction until they were ſeparated nine degrees, and then the aſpect would entirely ceaſe. The exact knowledge of every degree of the ſeparations of theſe aſpects is of the utmoſt conſequence in giving judgment upon various important occaſions. For inſtance, ſuppoſe it were demanded whether a certain treaty of marriage would take place or not? when all the aſpects are collected upon the horoſcope, and the two planets that are ſignificators of the parties are found applying to each other in a conjunction, and in common or fixed ſigns, the marriage may probably take place in ſome length of time. If the ſignificators are poſited in moveable ſigns, angular, and approaching ſwift in motion to a conjunction, it may then be conſummated in a very ſhort time; but, if the ſignificators are ſeparated from a conjunction only a few minutes of a degree, one may ſafely conclude that there has been great probability, only a few days before, that the wedding would have taken place; but by this aſpect the parties appear to be hanging in ſuſpence, and ſome diſlike or change of ſentiment ſeems to have taken place; and, as the ſignificators gradually ſeparate from the partile and platic conjunctions, in the ſame gradation will the treaty and affections of the parties alienate and wear away; and, by the comparative time that the aſpect will occupy before it entirely ceaſes, ſo will the time be ſo many weeks, months, or years, before the parties ſhall wholly relinquiſh the connection.

PROHIBITION

PROHIBITION indicates the ſtate of two planets that are ſignificators of ſome event, or the bringing of ſome buſineſs to an iſſue or concluſion, and are applying to each other by conjunction; but before ſuch conjunction can be formed, a third planet, by means of a ſwifter motion, interpoſes his body, and deſtroys the expected conjunction, by forming an aſpect himſelf; and this indicates that the matter under contemplation will be greatly retarded, or utterly prevented. For example, ſuppoſe Mars was poſited in ſeven degrees of Aries, Saturn in twelve degrees, and the Sun in ſix degrees, of the ſame ſign; Mars is the ſignificator of the buſineſs in hand, and promiſes the iſſue or completion of it ſo ſoon as he comes to a conjunction with Saturn; but the Sun, being ſwifter in motion than Mars, paſſes him, and prevents their conjunction, by forming the aſpect himſelf. This indicates, that whatever was expected from the approaching conjunction of Mars and Saturn is now prohibited by the Sun's firſt impediting Mars and then Saturn; and this is termed a *conjunctional* or *bodily prohibition*. There is alſo a prohibition by aſpect, either ſextile, quartile, trine, or oppoſition; and this happens when two planets are going into conjunction. Suppoſe Mars to be in ſeven degrees of Aries, Saturn in thirteen degrees of the ſame ſign, and the Sun in five degrees of Gemini; the Sun, being ſwifter than Mars in his diurnal motion, will quickly overtake him, and paſs by the ſextile dexter of Mars, and form a ſextile dexter with Saturn, before Mars can reach him; by this means their conjunction is prohibited.

FRUSTRATION imports a ſwift or light planet approaching to an aſpect with one more ſlow and ponderous; but, before they can approach near enough to form that aſpect, the weighty planet is joined to ſome other, by which the firſt aſpect is fruſtrated. To inſtance this, ſuppoſe Saturn poſited in ſixteen degrees of Gemini, Jupiter in fifteen degrees of Leo, and Mars in eleven degrees of the ſame ſign; here Mars applies to a conjunction with Jupiter, but, before he can reach it, Jupiter meets a ſextile aſpect from Saturn, which fruſtrates the conjunction of Mars, and, in practice, utterly deſtroys whatever was promiſed by it.

REFRANATION is the ſtate of a planet in direct motion, applying to an aſpect or conjunction with another planet, but before they can meet becomes retrograde, and thus *refrains* to form the aſpect expected. Suppoſe Jupiter in the twelfth degree of Gemini, and Mars in the eighth; here Mars, the ſwifter planet, promiſes very ſoon to overtake Jupiter, and form a conjunction with him; but juſt at the inſtant falls retrograde, and refrains from the conjunction, by taking an oppoſite courſe from Jupiter.

TRANSLATION

TRANSLATION of LIGHT and NATURES. This happens when a light planet ſeparates from a weighty one, and joins with another more ponderous, and is effected in this manner: Let Saturn be placed in twenty degrees of Aries, Jupiter in thirteen degrees, and Mars in fourteen degrees, of the ſame ſign; here Mars ſeparates from a conjunction with Jupiter, and tranſlates the light and nature of that planet to Saturn, to whom he next applies. The effect of this in practice will be, that, if a matter or thing be promiſed by Saturn, then whoever was repreſented by Mars ſhall procure all the aſſiſtance that the benevolent planet Jupiter could beſtow, and tranſlate it to Saturn, whereby the buſineſs in hand would be the better effected, and more happily concluded; and this, being a very fortunate poſition of the planets, is very proper to be known, ſince it promiſes much in law-ſuits, marriages, and all other queſtions of the kind.

RECEPTION is when two planets, that are ſignificators in any queſtion or nativity, are poſited in each other's dignity, as the Sun in Aries, and Mars in Leo, which is a reception by houſes, and is deemed the moſt powerful and efficacious of all receptions. But reception may be by exchange of triplicity, term, or phaſe, or by any eſſential dignity; as Venus in Aries, and the Sun in Taurus, is a reception by triplicity, if the queſtion or nativity happen by day. Or if Venus be in the twenty-fourth degree of Aries, and Mars in the ſixteenth degree of Gemini, it is a reception of terms. The uſe of theſe poſitions in practice is conſiderable; for, ſuppoſe the event of any queſtion required be denied by the aſpects; or the ſignificators are in no aſpect with each other; or it is doubtful what may happen from a quartile or oppoſition of the ſignificators; yet, if the principal ſignificators are found in mutual reception, the thing deſired will ſhortly come to paſs, and probably to the ſatisfaction and content of all the parties concerned.

PEREGRINATION deſcribes a planet to be ſituated in a ſign, or in ſuch certain degrees of a ſign, where it has no eſſential dignity, either by houſe, exaltation, triplicity, term, or phaſe; as Saturn in the tenth degree of Aries, is peregrine; and the Sun in any part of Cancer, is peregrine, having no dignity whatever in that ſign. In all queſtions of theft, it is very material to know the peregrine planet; for it has been uniformly found, by almoſt every regular profeſſor of this art, that the thief may be almoſt conſtantly diſcovered by the peregrine planet poſited in an angle, or in the ſecond houſe.

COMBUSTION is the ſtate of a planet, when ſituated within eight degrees thirty minutes of the body of the Sun, either before or after him. Suppoſe Mercury in the twenty-firſt degree, the Sun in the twenty-fifth

degree, and Venus in the twenty-ſeventh degree of Aquaries; here Mercury and Venus would be both combuſt; but Venus would be more affected by it than Mercury, becauſe the Sun applies to, or moves towards, Venus, and recedes from Mercury, whereby his rays afflict her more forcibly on his nearer approach, and become weaker upon Mercury by his receſs from him.

CAZIMI repreſents a planet in the heart of the Sun; that is, if a planet be only ſeventeen minutes before or after the Sun, as if the Sun were in fifteen degrees thirty minutes of Taurus, and Mercury in fifteen degrees twenty minutes of the ſame ſign, Mercury would then be in Cazimi, or in the heart of the Sun. All authors agree that a planet in cazimi is fortified thereby, and is of greater efficacy; whereas a planet in combuſtion is of a malignant nature. If the ſignificator of a querent, or perſon propounding a queſtion, be combuſt, it ſhews him or her to be under fearful apprehenſions, and threatened to be over-powered, or greatly injured, by ſome ſuperior perſon. It ſhould be carefully obſerved that all planets may be in combuſtion with the Sun, but the Sun cannot be in combuſtion with any planet; and that combuſtion can only be by perſonal conjunction in one ſign, and not by any aſpect, either ſextile, quartile, trine, or oppoſition; the Sun's quartile or oppoſite aſpects are afflicting, but they do not combure, or render the planet combuſt. A planet is always conſidered under the ſun-beams, until he is elongated ſeventeen degrees before or after his body.

VOID OF COURSE, is when a planet is ſeparated from another planet, and does not, during its continuance in that ſign, form an aſpect with any other. This moſt uſually happens with the Moon; and in practice, it is obſerved that, if the ſignificator of the thing propounded be void of courſe, the buſineſs under contemplation will not ſucceed, nor be attended with any ſatisfactory or pleaſing conſequences.

BESIEGING, ſignifies a planet ſituated betwixt the two malevolent planets Saturn and Mars; for inſtance, if Saturn were placed in the twelfth degree of Aries, Mars in the ſixteenth, and Jupiter in the fourteenth degree, Jupiter would then be beſieged by Saturn and Mars.

INCREASING IN LIGHT, is when a planet is ſeparating from the Sun, or the Sun from a planet; thus the Moon, at her greateſt diſtance from the Sun, appears with the greateſt degree of light, having her whole orb illumined.

ORIENTAL and OCCIDENTAL. A planet, when oriental, riſes before the Sun; and, when occidental, ſets after him, and isſeen above the horizon after the Sun is down; conſequently, when a planet is oriental, it is poſited in the eaſt, and when occidental in the weſt.

SUPERIORS and INFERIORS. Saturn, Jupiter, and Mars, are diſtinguiſhed by the name of the ſuperior, ponderous, and more weighty, planets; and Venus, Mercury, and the Moon, are called the inferior planets. A ſuperior always governs or over-rules an inferior; this is an obſervation that holds good throughout the whole ſyſtem of nature.

SWIFT OF COURSE, is when a planet moves farther than his mean motion in twenty-four hours; and he is *ſlow of courſe* when he moves leſs than his mean motion in the ſame portion of time.

ALMUTION, ſignifies a planet that bears principal rule in a ſign or figure; which planet muſt conſequently have the moſt eſſential dignities.

HAYZ, implies a maſculine diurnal planet to be ſituated above the horizon in the day-time, or a feminine noctural planet poſited below the horizon in the night-time; which is an accidental fortitude the planets delight in, and give favourable omens in all figures wherever they are found.

LONGITUDE and LATITUDE. The longitude of any ſtar or planet, is the degree of the ecliptic or zodiac in which they are found, numbered from the firſt point of the ſign Aries.—The latitude of a ſtar, or planet, is its diſtance north or ſouth from the ſun's path or ecliptic line, numbered by the degrees of the meridian.

DECLINATION, is the diſtance a planet ſwerves either north or ſouth, from the equator or equinoctial line, in his circuit through the twelve ſigns of the zodiac.

RIGHT ASCENSION, is the number of degrees and minutes of the equinoctial line, reckoned from the beginning of Aries, and comes to the meridian with the ſun, moon, ſtar, or planet, or any portion of the ecliptic.

OBLIQUE ASCENSION, is the degree and minute of the equinoctial line, that comes to, or riſes with, the degree of longitude of any ſtar or planet in the horizon; or it is the degree of the equinoctial line that comes to the horizon with any ſtar or planet in an oblique ſphere.

OBLIQUE DESCENSION, is the degree of the equinoctial line that ſets in the horizon, with the degree of longitude of any ſtar or planet in an oblique ſphere; making an oblique angle with the horizon.

ASCENSIONAL DIFFERENCE, is the diſtinction between the right and oblique aſcenſion of any planet or ſtar, reckoned in the equator.

POLE OF POSITION, ſignifies the elevation of the poles of the world above the circle of poſition of any ſtar or planet.

CIRCLES OF POSITION, are circles paſſing through the common interſections of the horizon and meridian, and through any degree of the ecliptic, or the centre of any ſtar, or other point in the heavens, and are uſed for finding the ſituation or poſition of any ſtar or planet.

HOROSCOPE, is a figure or ſcheme of the twelve houſes of heaven, wherein the planets and poſitions of the heavens are collected for any given time, either for the purpoſe of calculating nativities, or anſwering horary queſtions. It alſo ſignifies the degree or point of the heavens riſing above the eaſtern point of the horizon, at any given time when a prediction is to be made of any future event; but this is now moſt commonly diſtinguiſhed by the name of the *aſcendant*.

COLOURS. The colours given by, or peculiar to, each of the planets and ſigns, are of great importance in the determination of all queſtions where the complexion of a perſon, or the colour of a thing, is neceſſary to be known. The reader muſt therefore be careful to remember, that of the planets, Saturn gives a black colour; Jupiter red mixed with green; Mars a red fiery colour; the Moon, all white ſpotted, or light mixed colours; Venus, white and purple colours; Mercury, light blue or azure colour; the Sun, all yellow colours, or inclined to purple. Of the twelve ſigns, Aries gives a white mixed with red; Cancer, green or ruſſet; Leo, red or green; Virgo, black ſpeckled with blue; Libra, black or dark crimſon, or ſwarthy colour; Scorpio, dark brown; Sagittary, yellow, or a green ſanguine colour; Capricorn, black or ruſſet; Aquaries, light blue or ſky-colour; Piſces, a gliſtening light colour. Thus by knowing the colour or complexion attributed to each of the planets and ſigns, it is eaſy to determine the complexion of the native, or of any perſon or thing enquired after; for as the complexion or colour of the lord of the aſcendant, or the ſign, or ſignificators, are, that repreſent the party, ſuch will be their colour and complexion. So if it be aſked, concerning two cocks juſt going to pit, which ſhall be the winner?

winner? Erect the figure, and the two planets repreſenting the diſtinguiſhing colours of the two cocks ſhall be their ſignificators; and that planet which is the ſuperior, or that has moſt eſſential dignities, and is moſt ſtrongly fortified, ſhall by his colour point out the cock that ſhall win his battle. So of any other queſtion determinable by colours.

And ſince this art cannot be underſtood, nor the work read with any pleaſure or improvement, without a perfect and familiar knowledge of all the characters peculiar to the ſigns, planets, &c. I ſhall inſert them in this place all together, that they may be at any time referred to with eaſe, recommending at the ſame time to all my readers, not to proceed any farther, till they have learned them by art.

CHARACTERS of the TWELVE SIGNS of the ZODIAC, DRAGON'S HEAD, DRAGON'S TAIL, and Part of FORTUNE.

Aries	♈	Scorpio	♏
Taurus	♉	Sagittary	♐
Gemini	♊	Capricorn	♑
Cancer	♋	Aquaries	♒
Leo	♌	Piſces	♓
Virgo	♍	Dragon's Head	☊
Libra	♎	Dragon's Tail	☋

The Part of Fortune, ⊕.

CHARACTERS of the PLANETS.

Saturn	♄	Moon	☽
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿

The SUN, ☉.

CHARACTERS diſtinguiſhing the ſeveral ASPECTS of the PLANETS.

Sextile	⚹	Trine	△
Quartile	□	Oppoſition	☍

And the Conjunction, ☌.

EXPLANATION

EXPLANATION of the TWELVE HOUSES of HEAVEN, with DIRECTIONS for erecting the HOROSCOPE.

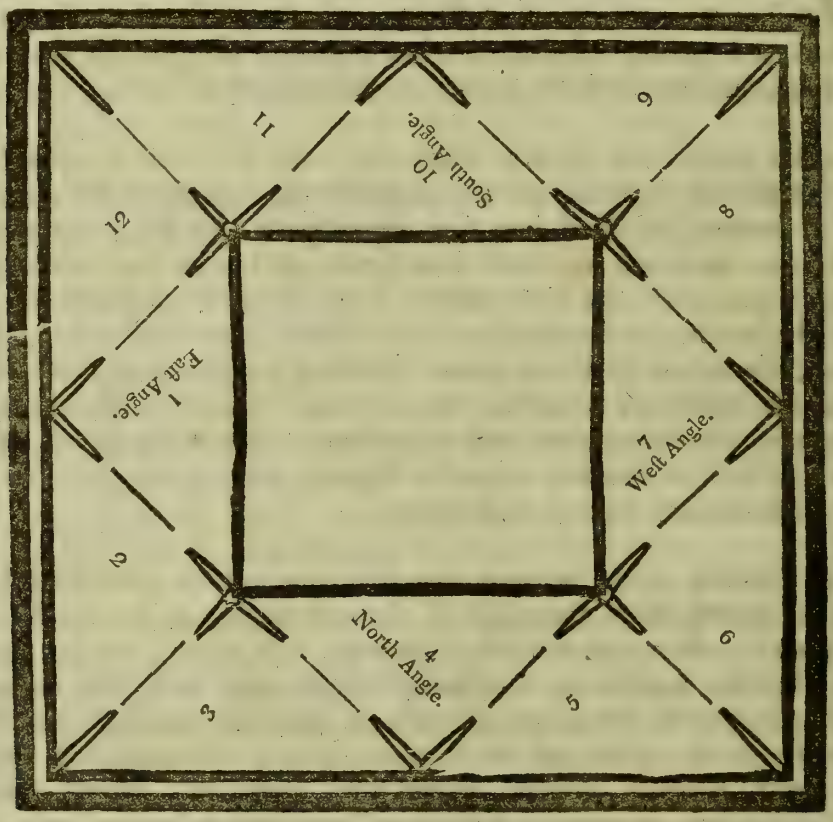
HAVING ſhewn what the eſſential qualities are, which the planets and heavenly matter derive from an inherent principle of nature; it follows that I ſhould explain the accidental qualities they receive by their different poſitions in the twelve houſes of heaven; for as the heavens are perpetually in motion, either aſcending or deſcending; and ſince it is beyond the reach of human penetration to define what ſtar or planet ſhall aſcend at the nativity of children yet unborn, ſo, in reference to human ideas, it is purely accidental what dignities the planets ſhall acquire, or what houſes they ſhall be poſited in, at the time of birth.

That the reader may form a competent idea of what is meant by the twelve houſes of heaven, let us ſuppoſe the whole celeſtial globe, or ſphere of heaven, divided into four equal parts, by the horizon and meridional line, and each of theſe into four quadrants, and each quadrant into three equal parts, by lines drawn from points of ſections in different parts of the horizon and meridian, equi-diſtant from each other. By this operation, the whole globe or ſphere will be apportioned into twelve equal parts, which conſtitute what we call, *the twelve houſes of heaven.* And theſe houſes, as obſervation and experience abundantly ſhew, make up that great wheel of nature, whereon depends the various fortunes contingent to all ſublunary matters and things.

In this diviſion of the heavens, the firſt quadrant is deſcribed by a parallel line, drawn from the point of the eaſt angle, to the ſouth, or mid-heaven; and contains the twelfth, eleventh, and, tenth, houſes, called the oriental, vernal, maſculine, ſanguine, infant, quarter. The ſecond quadrant is deſcribed by a ſimilar line running from the exterior point of the mid-heaven to the point of the weſtern angle, and contains the ninth, eighth, and ſeventh, houſes, called the meridian, eſtival, feminine, youthful, choleric, quarter. The third quadrant is formed by a parallel line, running from the extreme point of the eighth houſe to the north angle; and contains the ſixth, fifth, and fourth, houſes, called the occidental, autumnal, maſculine, melancholic, manly, cold and dry, quarter. The fourth quadrant is deſcribed by a line drawn from the extreme point of the north angle, to the extremity of the line which deſcribes the firſt quadrant, both meeting in the eaſt angle of the heavens, and contains the third, ſecond, and firſt, houſes, called the northern, winterly, feminine, phlegmatic, quarter, the ſeat of old age, decrepidneſs, and decay. The lines thus drawn deſcribe the following figure, or horoſcope, into which the ſigns and planets are ſeverally introduced, and re-

preſented as in their true places in the heavens, before any queſtion can be ſolved or nativity calculated. The ſpace in the centre, were the figure drawn circular, might repreſent the vacuum in which the earth moves; but it is generally uſed to write down the day, year, and hour of the day, when the figure was erected, with the purpoſe of it, whether for a nativity, or queſtion reſolved.

FIGURE of the HOROSCOPE, or TWELVE HOUSES of HEAVEN.



Theſe twelve houſes are each diſtinguiſhed by their reſpective figures, and are either *angular*, *ſuccedent*, or *cadent*. The angular houſes are four, called the aſcendant, mid-heaven, or medium-cœli, the ſeventh houſe, and the bottom of the heaven; theſe are deemed the moſt powerful and moſt fortunate houſes. The ſucceeding houſes are the eleventh, ſecond, eighth, and fifth; and are ranked next in force and virtue to the angles. The third claſs, or cadent houſes, are the third, twelfth, ninth, and ſixth; and are conſidered of the leaſt efficacy of them all. But notwithſtanding they are divided into only three claſſes, or orders, whereby their force and efficacy are eſtimated, yet is there a regular gradation

dation in this reſpect running through the whole, whereby one houſe is ſubordinate to the other, from the firſt to laſt. Conſidered in this order, they ſtand thus:

1 10 7 4 11 5 9 3 2 8 6 12

According to this rule, if we find two planets, equally ſtrong, and of the ſame dignities, one poſited in the firſt houſe, and the other in the tenth, we judge the planet, in the firſt houſe, or aſcendant, to have ſuperiority over the planet in the tenth houſe; and in practice we infer from ſuch a poſition, that the perſon whoſe ſignificator was in the firſt houſe, would get the better of his opponent, whoſe ſignificator was in the tenth houſe; but both being ſo nearly equal in point of dignity, great ſtruggles and difficulties would intervene, as the nature of the caſe in point may happen to be. This rule holds good from the tenth houſe to the ſeventh; the ſeventh to the fourth, and ſo on through the whole; but it ſhould always be remembered, that planets in angles, that is, thoſe which are ſeated in the angular houſes, are the *moſt* forcible and potent in their operation.

The firſt houſe, which is denoted by the figure 1, is called the *aſcendant*, becauſe, the point of its angle being level with the horizon, whatever planet aſcends from under the earth, muſt aſcend upon this line, and become viſible firſt in this houſe. The line upon which the planets aſcend, or move, is called the cuſp of the houſes; and that of the aſcendant is generally reckoned to extend about five degrees above the earth, and twenty-five degrees beneath, ready to aſcend. But, if ſigns of long aſcenſions aſcend, then half five degrees above the earth, and thirteen below, are its utmoſt limits. If ſigns of ſhort aſcenſions aſcend, then five degrees above the horizon, and fifty degrees below, are uſually allowed. Now the quality of whatſoever part of the heavens occupies or fills up the degrees of this houſe, carries along with it the health, life, and nature, of every infant or thing that is conceived or brought forth within its juriſdiction. And hence hath this point of the heavens a faculty of attracting or receiving the virtues of the celeſtial matter that is accidentally aſcending in that part of heaven at the birth; and alſo of the planets and fixed ſtars in their tranſits, and all the rays of the planets in their aſpects and conjunctions, are attracted into this part of heaven, in order to the formation of the ſhape, ſtature, temperature of the body, quality of the mind, and all accidents and contingencies which ſhall befall the native's body, or health, or life, unto his dying day; ſuch a ſympathy is there between this part of the heavenly frame, and of every act and thing that is produced, or that receives life, under it. For as the ſeed in the ground after it has taken root, buds forth, and appears above ground, ſo the heavenly intelligencers,

telligencers, after they have framed the embryo, and the temperament thereof, under the earth, give it life and being of its own, putting forth level with them juſt as they aſcend. We do not however ſuppoſe, that the temperature and qualities of the native were wholly framed at the exact time of birth, although the ſituation of the heavens at that time never fails exactly to deſcribe them; we have every reaſon to believe, that the temperature and qualities of the body, and the diſpoſition of the mind, are formed in regular gradations from the conception to the time of birth; but that the birth deſcribes them, is indiſputably clear, becauſe it cannot happen at any moment of time, in any part of the world, but it muſt fall even with that part of the heavenly matter aſcending from the lower unto the upper horizon, which is intereſted in, and therefore points out, thoſe temperatures and qualities. For any man to be ſatisfied in this point, let him but note what the nature of this aſcending point of heaven is, with all the ſtars and planets poſited therein, or having aſpect with them from other houſes, giving each of them their due weight and influence, according to their nature and dignity, neither ſtrained one way nor the other; and, juſt as theſe are found at the time of birth, juſt ſo ſhall be found the qualities and endowments of that native, with the principal actions and events of his life, which this point aſcending takes the charge of. And in this trial will the reader find more ſubſtantial proofs of the truth and exiſtence of Aſtrology, than the moſt acute arguments can inſtil into his mind.

Now ſince the firſt houſe, or aſcendant, gives birth and life to the native, it follows that thoſe houſes, which are the attendants on, and upholders of, life, ſhould be joined with it; and as children, or the native's offſpring, are the upholders of life in this world, and religion and learning the grand means of upholding it into eternity into the other world, ſo the houſes which contribute theſe bleſſings to the life already given are joined in an harmonious trine with the firſt houſe, making up that three-fold cord, which, as Solomon ſaith, *can never be broken.* The one is a ſuccedent houſe, called the fifth houſe, and the other a cadent houſe, called the ninth houſe; and to be convinced of the effects of this fifth houſe, note the heavenly matter, planets, ſtars, and aſpects, therein poſited at the time of birth, according to the rules here laid down, and they ſhall truly repreſent the number and ſtate of the native's offſpring, and all other particulars relative to children, and to breeding or barren women. So alſo examine the ſtate of the eleventh houſe; and, as that repreſents, ſo ſhall the native be in reſpect of religion and ſcience; for the heavenly matter, planets, ſtars and aſpects therein, ſhall ſhew what and how the man ſhall prove, whether wiſe or fooliſh, devout or ſchiſmatical, and what ſtudy or occupation he ſhall be inclined to follow. Theſe furniſh matter for grace to work upon; but, as for grace itſelf, nature can have no power over it; grace may rule nature, but nature cannot ſway grace.

The ſecond angular point of the houſes of heaven, is called the mid-heaven, which is that point which culminates, being the very top or higheſt point of the heavenly frame. And whatever part of the heavens happens to be culminating in this point at the birth of any perſon or thing, that takes charge of, and carries along with it ever after, the preferment, honour, profeſſion, ſituation, and authority, of the native; and as the nature of the planets, ſtars, aſpects, and heavenly matter, happens to be, that are ſituated in this point, or in the degrees pertaining to it, ſo ſhall the native prove in his life-time, in point of dignity, advancement, and reputation, in this world, whether high or low, fortunate or unfortunate, favoured or diſgraced. The attendants upon, and upholders of, man's honour and dignity, as the Scriptures and every day's experience perpetually ſhew us, are wealth and ſervants. The firſt of theſe is attached to the mid-heaven in a ſuccedent houſe, called the ſecond houſe of heaven; and the other in a cadent houſe, called the ſixth houſe of heaven; and theſe two are ſituated in an harmonious trine with the angular point of the mid-heaven. And now well obſerve what the planets, ſtars, aſpects, and heavenly matter, are in either of theſe houſes at the time of birth, and ſuch ſhall the native's fortune prove in point of riches and ſubordinate dependants; in the firſt of theſe houſes for wealth, and in the other for ſervants or dependants.

The third angle of the figure of heaven is the ſeventh houſe, or point of the heavens and degrees contingent, which are always *deſcending*, or ſetting out of our horizon, and ſinking under the earth; and this point is directly oppoſite to the eaſtern angle or aſcendant. Now as the riſing heaven or aſcendant is the beginning and conduit of life, ſo this ſetting heaven, level with the aſcendant, is the bringing all mundane affairs level with life, ſuch as our entrance into the ſtate of marriage; our contracts and enterpriſes in buſineſs, war, and travel; and our connections and ſucceſs therein, whether with friends, ſtrangers, or enemies; and theſe whether honeſt men, paraſites, or thieves. And the heavenly matter, planets, ſtars, and aſpects, ſituated in this angle at a nativity, apparently ſhew how a man ſhall fare in reſpect to wives, more or leſs, any or none, good or bad; and in matters of buſineſs or adventure, how fortunate or unfortunate he may be likely to prove; and with enemies or thieves, how far he is likely to be injured by them. Neceſſary upholders of marriage, ſupporters in trade and travel, and defenders againſt thieves, plunderers, and enemies, are friends, relations, and neighbours. And theſe, in a trine to the ſeventh houſe, are brought forth, the firſt out of the eleventh houſe of heaven, a ſuccedent houſe, and the other out of the third houſe of heaven, a cadent houſe. This eleventh houſe, by the pla-

nets, ſtars, aſpects, and heavenly matter, therein, point out the ſtate of a man's friends and hopes in this life; and the third houſe deſcribes, by the ſame means, how happy or unhappy a man ſhall prove in his relations, connections, and neighbours.

The laſt angle of heaven is the fourth houſe, called the bottom of heaven, and repreſents that point which in our conception ſeems to hang at the very bottom of the round ball of the celeſtial world, being diametrically oppoſite to the exterior, or mid-heaven. And as that ſhews what a man in the courſe of nature ſhall riſe to in the world; this, on the contrary, declares what and when ſhall be his fall, decay, and death. This houſe has therefore ſignification of the end of every worldly concern, and, amongſt other ends, of the grave, which is the end of all men living, however dignified or great. And the planets, ſtars, and aſpects, poſited in this houſe at the time of birth, never fail to ſhew what kind of end the native is likely to find; for, as the twelve ſigns have each their particular and viſible effects upon and over every part of man's body, and as the planets and their aſpects ſhew in what ſign the native ſhall be impedited, that is, in what part of the body the root of his natural infirmity ſhall be placed; and what accidents ſhall befal him during his life; ſo is it an eaſy proceſs to point out the manner of his death, and whether natural, honourable, or ignominious. The upholders of this angle are the houſes of tribulation and death: the one a ſuccedent houſe, called the eighth houſe, or houſe of death; and the other a cadent houſe, called the twelfth houſe. And now let it be carefully obſerved what planets, ſtars, aſpects, and heavenly matter, occupy theſe houſes at the time of nativity, and they ſhall point out, in the twelfth houſe, all the principal misfortunes, afflictions, and tribulations, of the native's life, and in the eighth houſe the time and manner of his death.

Independent of the faculties hitherto ſpecified, each of theſe houſes of heaven has other ſignifications and effects, which they demonſtrate in various other ways. For inſtance, the aſcendant repreſents the native coming into the world, and the fourth houſe at the ſame time repreſents the parents of the native going out; for *one generation goes off, and another always comes in*,* according to the courſe of nature. Of theſe parents, the father is more eſpecially ſignified by the fourth houſe; and then ſecondarily, but not ſo forcibly, the mother of the native is ſignified by the tenth houſe, and the grandfather by the ſeventh; and uncles, aunts, and relations, on the father's ſide, by the ſixth; and uncles, aunts,

* See Eccleſ. i. 4.

and relations, on the mother's ſide, by the twelfth. Hence alſo it comes to paſs, that by the fourth houſe are ſignified houſes and lands, and all degrees of patrimony left by the father; and by the eighth houſe are ſhewn all goods and legacies left by will of the deceaſed. The ſecond and ſixth houſes in half-trine to the houſe of the grave, and in oppoſition to the eighth and twelfth, have a ſecondary ſignification of ſickneſs and death.

Such are the qualities and operations of the twelve houſes of heaven, in the common courſe of nature; but theſe qualities are ſometimes materially altered, and changed for the better or worſe, by means either of the moon, or ſome other of the celeſtial motions or affections. It is certain that the moon circleth the earth once in every twenty-eight days; but in this perambulation ſhe neither keeps the ſun's pathway in the ecliptic, nor continues her courſe conſtantly on the ſame ſide of it; but once in every fourteen days ſhe croſſes the ecliptic, alternately to her north and ſouth declination; and it is found by long and correct obſervation, that the point in the heavens where ſhe croſſes this line, is very ſtrongly affected by her motion. The moon is the great body of life and growth; and when ſhe paſſes the ecliptic to the north, which brings her nearer into this northern world, ſhe then gives an extraordinary degree of fruitfulneſs, which wonderfully ſtrengthens with its influence whatſoever happens within the line of its juriſdiction. And this point, wherever it falls, is called the moon's north node, but is diſtinguiſhed in aſtrological works by the name of the Dragon's Head, as already explained in page 118. If this point happens to aſcend in a nativity, it ſtrengthens life with a robuſt and lively conſtitution. If it falls in the mid-heaven, it promiſes great honour and preferment; if in the eleventh houſe, proſperity and riches. If Jupiter or Venus happen to be in theſe degrees, it makes them much ſtronger and more efficacious in their benevolent operations; but, if Saturn or Mars be poſited there, it gives them, on the contrary, a ſtronger inclination to prove miſchievous and unfortunate. When the moon interſects the ecliptic line to her ſouthern declination, ſhe leaves that point of the heavens where ſhe croſſes it, which is termed the Dragon's Tail, as barren to all intents and purpoſes as the other was fruitful. Hence this point aſcending at a nativity, blemiſhes life, and leaves a ſtain upon it; impairs honour and advancement in the mid-heaven, and waſtes riches and brings adverſity in the eleventh houſe; and it weakens as well the benevolent auſpices of Jupiter and Venus, as the evil inclinations of Saturn and Mars. How theſe circumſtances operate beyond the equinoctial, experience is yet ſilent; but it ſeems reaſonable to ſuppoſe that the Dragon's Tail is there the fruitful point, and the Head the barren point, ſince, when the moon is going off from us, her influences muſt be coming on with them.

Next to the nodes, the *Part of Fortune* has its operations upon theſe twelve celeſtial houſes. The point which we term the Part of Fortune, is the diſtance of the moon's place from the ſun's, added to the degrees of the aſcendant; and the nature of it is, as conſtant obſervation aſcertains, that if this point falls among fortunate ſtars, or in a fortunate part of the heavens, then it promiſes great ſucceſs in health or wealth, honour or offspring, or any other ſpecies of proſperity, according as it is ſeated either in the firſt, eleventh, or fifth, houſes, or in any others. The reaſon of this appears to be, that the Sun, Moon, and Aſcendant, being the prime conduits through which the ſtream of life flows, this ſeat of the Part of Fortune is the harmony of all three concentering and uniting in the ſame acts of benevolence.

Now beſides theſe, there are yet other qualities accidentally affected, which concern either particular perſons or times. Thus the places of Saturn, or Mars, or the Tail of the Dragon, in the vernal figure, are unfortunate in the higheſt degree, for the whole of that year; or, if they happen in any of the quarter figures, they portend affliction and misfortune for that quarter. But the places of Jupiter and Venus in a vernal figure are as fortunate as the others are unfortunate for the ſame time. The places of an eclipſe of the Sun or Moon, and of the comets, are alſo fortunate or unfortunate, as their ſituation may be, or as perſons, countries, or ſtates, may be concerned in them. The place of Saturn or Mars in a man's nativity, proves unfortunate to him all the days of his life; and the place of either of them in a revolutional figure is equally bad for that year. But the place of Jupiter or Venus in a nativity, or in a revolutional figure, is always fortunate, either for a man's life-time, or for the year, as the other is unfortunate. Alſo the places of the twelfth houſe, or eighth, or ſixth, as they were in the native's ſcheme, have always bad ſignifications unto a man, whenſoever they come up upon any of his concerns. And the places of the tenth houſe, of the eleventh, of the aſcendant, and of the ſecond houſe, generally promiſe as much good as the other houſes do evil upon all the common occaſions of life.

Thus far we have ſeen the operations of the twelve houſes of heaven, as they appertain to the time and circumſtances of a nativity. We ſhall now explain their properties in that ſyſtem of nature, upon which the doctrine of horary queſtions is grounded. And ſuch has been the induſtry and indefatigable labour of our forefathers, in bringing this ſcience to maturity, and in diſcovering and diſtinguiſhing the particular ſignifications and effects of all poſitions of the planets in theſe twelve houſes of heaven, that whoever takes the pains to inform himſelf ſufficiently of them, will

not

not be in want of competent grounds whereon to judge, or give rational anſwers to every interrogation or queſtion on the common occurrences of life, or any contingent accidents or undertakings, with the conſequences and ſucceſs of them.

The firſt houſe bears ſignification of the life of man, and of the ſtature, colour, complexion form, and ſhape, of him who propounds a queſtion; and, as all the viciſſitudes of nature depend upon the periods of man's life, ſo all queſtions are reſolved by this houſe, that relate to ſickneſs, health, or long life; and alſo all accidents by which life may be endangered or impaired; what part of one's days will be the moſt happy and proſperous; whether any abſent friend or relation be living or dead; or whether any journey, voyage, or ſhip at ſea, will be attended with ſucceſs and ſafety, or whether meet with any accident fatal to life, or deſtructive to the ſhip. In ſhort, all queſtions, relating to circumſtances that affect life, are to be anſwered from the firſt houſe. In ſtate-aſtrology, and in eclipſes great conjunctions, appearances of comets, and other luminous and extraordinary phenomena in the heavens; and upon the Sun's annual ingreſs into the equinoctial ſign Aries, the firſt houſe [illegible] ſignification of the community at large, or of that ſtate, empire, or kingdom, where the figure is erected. Of colours, the firſt houſe gives a [illegible] from which it is to be underſtood, that, if a planet be poſited in this houſe that governs a light colour, and a queſtion be propounded from any party relative to a perſon, matter, or thing, where colours are concerned, and this planet be the ſignificator thereof, then the perſon's complexion and dreſs, or, if cattle, then their colour, ſhall be of a white, pale, or lightiſh, kind; and, though this may appear ridiculous and inſignificant to theunderſtanding of ſome readers, yet the fact ſtands unſhaken in practice. Now, as every one of the twelve houſes of heaven have their ſignificators, ſo have they alſo their *conſignificators*, which have frequent operation, and therefore ought to be conſidered. A conſignificator is a planet either fallen into conjunction, or joined in aſpect, with the principal ſignificator; in which caſes, the planet either aſſiſts or oppoſes in the matter under conſideration; if it be joined with a benevolent planet, it imports good; but, if it happens to the contrary, it either denotes deſtruction to the ſubject of enquiry, or great diſturbance in the effecting of it. The conſignificators of this houſe are Saturn and Aries; and, if Saturn is moderately well dignified in this houſe, and in any benevolent aſpect with Jupiter, Venus, or the Sun or Moon, it promiſes a good ſober conſtitution of body, and generally gives long life. If Mercury is lord of this houſe, and well dignified, the perſon ſhall be a powerful and good ſpeaker.

From the ſecond houſe we form judgement upon all queſtions relating to wealth or poverty, proſperity or adverſity, and loſs or gain in any undertaking that may be propounded by the querent; and alſo concerning moveable goods, money lent or employed in ſpeculation. In ſuits of law or equity, it ſhews a man's friends or aſſiſtants; in private duels, it deſcribes the querent's ſecond; in eclipſes, it ſhews the growing proſperity or adverſity of a ſtate or people; and at the Sun's entrance into Aries, it expreſſes the ſtrength of the empire where the figure is erected, in its internal reſources, in its allies, and in all other requiſites of war, or ſelf-defence. It gives a green colour, of which a ſimilar uſe is to be made as is deſcribed in the firſt houſe; and the ſame obſervation will hold good in all other houſes, in any queſtions that relate to colours. The conſignificators to the ſecond houſe are Jupiter and Taurus, for, if Jupiter be placed in this houſe, or is lord thereof in full dignity, it implies the acquiſition of an eſtate or fortune; but the Sun and Mars never promiſe good in this houſe; either of them indicate diſperſion of ſubſtance, according to the capacity and quality of him who propoſes the queſtion.

The third houſe having ſignification of brethren, ſiſters, kindred, and neighbours; and of all inland journeys, and of removing one's manufacture or buſineſs from one place to another; ſo all queſtions that are founded upon any ſubjects relative thereto are anſwered from the planets ſituated in this houſe. Its conſignificators are Mars and Gemini; which is one reaſon why Mars, unleſs joined with Saturn, is not found ſo generally unbenevolent in this houſe as in the others. If the Moon be poſited here, it is always an argument to the queriſt of much reſtleſſneſs, travelling, and change of ſituation. This is a ſuecedent houſe and gives a yellow, red, or ſorrel, colour.

From the fourth houſe, we reſolve all queſtions in any way relating to or concerning the father of the queriſt. Alſo all enquiries relating to lands, houſes, or eſtates; or to towns, cities, caſtles, or entrenchments, beſieged; of treaſures hidden in the ground, and all other queſtions relating to the earth, are anſwered out of this houſe, which is called the *imum cæli*, or angle of the earth. Its conſignificators are the Sun and Cancer; and therefore if the Sun be poſited in this houſe, it denotes the father of the queriſt to be of a generous and noble diſpoſition. It governs the red colour.

By the fifth houſe we form all our predictions relative to children, and to women in the ſtate of pregnancy; alſo all queſtions concerning the preſent health of abſent ſons or daughters, or the future health of thoſe at home. Enquiries relating to the real and perſonal effects of one's father,

ther, or concerning the ſucceſs of meſſengers, ambaſſadors, or plenipotentiaries; or reſpecting the ammunition or internal ſtrength of a place beſieged, are all anſwered from this houſe. Its conſignificators are Venus and Leo, and therefore unfortunate when occupied either by Saturn or Mars, both of which indicate baſe and untoward children to the enquirer. It indicates a mixed black and white, or ſanguine, colour.

The ſixth houſe reſolves all queſtions that in any reſpect appertain to ſervants or cattle. Alſo enquiries concerning the ſtate of a ſick perſon, whether curable or not; the nature of the diſeaſe, and whether of ſhort or long duration; particulars relating to uncles and aunts, and all kindred on the father's ſide; alſo concerning one's tenants, ſtewards, or the like: are reſolved by the diſpoſition of the ſtars and planets ſituated in this houſe. Its conſignificators are Mercury and Virgo; and, when Mars and Jupiter are found in conjunction here, it is a ſtronger argument of a good phyſician, whenever it comes up upon a queſtion propounded in behalf of a patient who is viſited by a gentleman of the faculty. This houſe, having no aſpect with the aſcendant, is always deemed unfortunate. It gives a black or dark colour.

By the ſeventh houſe, we are enabled to reſolve all queſtions on love affairs, and marriage, and to deſcribe the perſon of either the man or the woman that the queriſt will be joined with in marriage. It likewiſe anſwers all enquiries of the defendant in law-ſuits and litigations; or concerning our public enemies in time of war. In thefts, it enables us to deſcribe the perſon of the robber, by his ſhape, ſtature, complexion, and condition of life. In an annual ingreſs, it uſually indicates whether peace or war may be expected; and, prior to an engagement, betokens which ſide ſhall prove victorious; it diſcovers fugitives, out-lawed men, and offenders eſcaped from juſtice. The conſignificators to this houſe are the Moon and Libra; and, when Saturn or Mars is found herein, it is deemed an unfavourable omen, productive of great ſorrow and wretchedneſs to the queriſt in any matrimonial engagement. It gives a dark blue, black, or brown, colour.

From the eighth houſe we ſolve all queſtions concerning death, its time, quality, nature; with all matters relating to legacies, wills, and laſt teſtaments; or who ſhall inherit the fortune and eſtates of the deceaſed. Enquiries on the dowry or portion of maids or widows; in duels, concerning the adverſary's ſecond; in law-ſuits, relative to the defendant's ſucceſs and friends; and queſtions on public or private enemies, or concerning the ſubſtance and ſecurity of thoſe we connect ourſelves with in buſineſs; are all anſwered by the ſituation of the planets in this houſe.

houſe. Its conſignificators are Saturn and Scorpio; and its colours are green and black.

By the ninth houſe we are enabled to anſwer all queſtions on the ſafety and ſucceſs of voyages and travels into foreign countries; alſo, enquiries of the clergy concerning church preferments, benefices, advowſons, and the like, and all queſtions relative to kindred and relations on the wife's ſide; and the ſame on the huſband's ſide, if the wife be the queriſt; and all matters relating to the arts and ſciences are likewiſe reſolved from this houſe. Jupiter and Sagittarius are its conſignificators; for, if Jupiter be poſited herein, it naturally indicates a man of religious and exemplary manners, and of modeſt carriage and behaviour; but if Saturn, Mars, or the Dragon's Tail, are found herein, it indicates a perſon of atheiſtical and irreligious principles; inſtances of which, from the nativities of many unhappy men of this caſt, are almoſt innumerable. The colours betokened by this houſe, are green and white.

The tenth houſe, being the medium cœli, or moſt elevated part of the whole heavens, reſolves all queſtions concerning kings, princes, dukes, earls, marquiſſes, and all noblemen, judges, principal officers of ſtate, commanders in chief, all orders of magiſtrates, and other perſons in power and authority. Enquiries after preferment, honours, dignity, offices, places, penſions, or ſinecures; or concerning the ſtate of kingdoms, empires, provinces, commonwealths, counties, cities, or ſocieties of men, are all reſolved from the mid-heaven. The conſignificators of this houſe are Capricorn and Mars; and, whenever Jupiter or the Sun be poſited herein, it gives the ſtrongeſt preſumptions of ſucceſs in whatever purſuits the queriſt may be in engaged in. But, if Saturn or the Dragon's Tail afflict the ſignificators in this houſe, it denies honour, ſucceſs, or preferment, to perſons of quality or eminence; and to common people it denotes vexation and diſappointment in the common functions of their occupation or employment. Its colours are the red and white.

By the eleventh houſe we anſwer all enquiries concerning friends and friendſhip, hope, truſt, expectance, or deſire; alſo whatever relates to the fidelity or perfidiouſneſs of friends; or to the counſellors, adviſers, aſſociates, favourites, flatterers, or ſervants, of kings, princes, or men in power. The conſignificators of this houſe, are the Sun and Aquaries; and its colour is either ſaffron or deep yellow.

The twelfth houſe, being the houſe of tribulation, reſolves all queſtions of ſorrow, affliction, anxiety of mind, trouble, diſtreſs, impriſonment,

perſecution, malice, ſecret enemies, ſuicide, treaſon, conſpiracy, aſſaſſination, and every thing appertaining to the misfortunes and afflictions of mankind. Its conſignificators are Venus and Piſces; and Saturn greatly joyeth in this houſe, being the parent of malevolence and malignity. The colour it gives is green.

From the foregoing circumſtantial ſurvey of the twelve houſes of heaven, I truſt the reader will be enabled to form ſuch an idea of the nature of predicting by the horoſcope, as will enable him not only to proceed to place the ſtars and planets therein with correctneſs and preciſion, but alſo to form an accurate and diſtinct judgement of their power and influence, under whatever aſpects or poſitions he may occaſionally find them; for, until he can accompliſh this, it will be in vain for him to attempt any examples in the doctrine of horary queſtions or nativities, which will be the next object of our plan, after explaining the tables for finding the places of the planets every hour and minute of the day, and directing the reader how to place them in the horoſcope. But I cannot diſmiſs this ſubject, without giving my readers the definition of the twelve houſes of heaven, from the works of that learned and much-eſteemed philoſopher and aſtrologian, Morinus; and in doing this, I ſhall adhere as much to the ſpirit and letter of the author, as the nature of a tranſlation will admit.

"It is a fact," ſays this excellent author, "which preponderates in the balance of reaſon, and highly claims our ſober conſideration, that the life of man is reſolvable into four diſtinct periods or ages; namely, infancy, youth, maturity, and old age; though it may be ſaid with ſtrict truth, that ſcarcely half the human race attain to the concluſion of only their third period. In the conſtruction of man, therefore, we diſcover four affections, into which all other things appear to be reducible, as it were, to their firſt beginning; namely, life, action, marriage and paſſion. Theſe agree with the riſe, perfection, declination, and termination, of all things, and compriſe the whole effects and operations of nature. For man is truly ſaid to riſe into the world, the moment he receives reſpiration and life; to be in perfection, when he attains to manhood and maturity, and to the propagation of his ſpecies; to decline, when he begins to loſe the innate radical principle of heat and moiſture; and to ſuſtain the laſt paſſion of life, when he ceaſes to breathe, and ſilently ſinks into the grave. The life, action, marriage, and paſſions, of men, are therefore governed by the ſame celeſtial principle, which regulates the birth, perfection, declination, and diſſolution, of all other things. Wherefore life, in the ſyſtem of nature, is regulated by the eaſt angle of the heavens, called the aſcendant; action, by the ſouth angle, or mid-heaven; marriage, by the weſt angle; and paſſion, by the north angle of the heavenly frame. And

hence ariſe four triplicities of the ſame genus or generical nature, and twelve houſes, as heretofore deſcribed. The firſt triplicity is of the eaſtern angle, or aſcendant, attributed to infancy, and called the triplicity of life, and includes the firſt, ninth, and fifth, houſes, which behold each other in a partile trine in the equator, where this rational diviſion of the twelve houſes is made.

" Man either does or ought to live in a three-fold reſpect, in himſelf, in God, and in his poſterity; for the great ends for which he was created, are to worſhip and glorify his Maker, and to propagate his ſpecies. The life of man in himſelf, is therefore the firſt and prime object in the order of nature; for without this all other parts of the creation would be vain, being *made for man's uſe and benefit*. For this cauſe, the life of man appertains to the firſt and principal houſe in the diviſion of the heavens. But man's life in God, conſiſting in his image of the Divinity, in the rationality of his ſoul, and in the purity of his morals, claims, for this reaſon, the ninth houſe, according to the motion of the equator, which is the houſe of piety and religion. And as man's life is continued in his poſterity, according to one and the ſame unchangeable law preſiding over all nature, ſo the houſe of infancy and children, which is the fifth houſe, is appropriated for this purpoſe. And, theſe three concerns being confeſſedly the grand object of man's life, the three houſes of heaven, under which they are reſpectively nouriſhed and foſtered, form a trine with each other, in a chain of mutual harmony and concord.

" The ſecond triplicity conſiſts of the angle of the mid-heaven with the ſixth and ſecond houſes. This triplicity wholly appertains to the ſecond ſtage of man's life, namely, that of vigour and action; and therefore comprehends all worldly attainments, with the advantages flowing from them; for every thing that worketh phyſically worketh for ſome phyſical good; and, as the motion of the equator is from the eaſt angle to the mid-heaven, ſo is the progreſs made in all our earthly acquiſitions. The higheſt degree of man's elevation in this world, is to that of majeſty, power, honour, dignity, preferment, or magiſtracy, or to any of thoſe ſituations by which he acquires ſuperiority and affluence. Theſe conſiſting of immaterial matter, and forming the firſt order of earthly dignity, claim the angular houſe of this triplicity, or the mid-heaven. The ſecond degree of worldly honour, is conceived to ariſe from ſubjects, ſervants, tenants, vaſſals, and domeſtics; and, theſe being formed of matter material and animated, are placed under the ſixth houſe. The third advancement to earthly grandeur, is by matter material and inanimate, ſuch as gold, jewels, and other valuable effects, accumulated by induſtry and *ſweat of the brow*; which being under the ſecond houſe, theſe

theſe three houſes are alſo joined by ſympathy in a partile trine, applying to each other in concord and unanimity.

" The third triplicity comprehends worldly connections, whether by marriage, or conſanguinity, or friendſhip, and theſe holding on in the order of nature, even as the progreſs is made from the mid-heaven to the weſtern angle, apply to the progreſſive tendency of youth to manhood and maturity. In this ſtage of life, man is joined in a three-fold tie or obligation; in body, in blood, and in friendſhip. Firſt, he is joined in body, by the moſt ſacred of all earthly ties, matrimony; ſanctioned under the ſeal of God's primary command, " *increaſe and multiply.*" Secondly, he is joined in conſanguinity, not only by the propagation of his like, but by all orders of his kindred in blood. Thirdly, he is joined in friendſhip under that ſacred bond of benevolence and love, which the Almighty commands every man to exerciſe towards his neighbour. This is the very cement of ſociety, and medicine of life, performing thoſe good offices in civil life, which the tree of life promiſed in our more perfect ſtate; and theſe are the ſentiments of friendſhip, which alone can give a true reliſh to every enjoyment of this world. The moſt important of theſe obligations, being marriage, is for that reaſon placed under ſanction of the angular or ſuperior houſe; the ſecond tie, being that of blood, claims the government of the third houſe; and the eleventh houſe, which perfects this triplicity, is ſacred to friendſhip. Theſe three houſes, from an union of nature, behold each other in a partile trine, according to the motion of the equator.

" The fourth and laſt triplicity is that of paſſion, which comprehends the three claſſes of human affliction. The firſt or angular houſe, of this triplicity, in alluſion to its poſition in the lower horizon, is termed the dark angle, the depth of night, and bottom of heaven; the den and cave of the ſtars and planets. To this houſe is committed the firſt order of our woes, agreeable to the courſe of nature. Theſe are, inſupportable misfortunes, and viſible decline of life; the firſt conſequences of original ſin, by which man is devoted to corruption and decay, and to all the infirmities of nature. The ſecond order of human afflictions, is tribulation, ſorrow, and diſeaſe; ariſing either from the treachery and perſecution of enemies, from the chains of ſervitude and bondage, or from poverty and want. Theſe with a long train of conſequent miſeries, are appropriated to the twelfth houſe. The laſt ſhock that can be ſuſtained by human nature, is death, the final end of all men. This is under government of the eighth houſe, termed on this account the houſe of death. And theſe houſes likewiſe, from the conformity of their nature and qualities, conſtitute a partile trine in the equator.

" Thus

" Thus the termination of this temporal life is the beginning of life eternal. For nature knows no annihilation. All the works of Omnipotence are reſolvable or changeable from one ſtate to another; but God, having created nothing in vain, ſuffers nothing to be annulled. Wherefore, according to the ſecond motion of the planets, which is from weſt to eaſt, an entrance is made out of the eighth into the ninth houſe, which is the houſe of life in God, wherein man is taught, by the revelation of the SUPREME WILL, that he ſhall paſs, by the ſecond motion of the ſoul, which is attributed to the mind or reaſon, as the firſt or wrapt ſoul or ſenſitive appetite is to the body, from this life of anxiety and peril, to an eternal life of peace and reſt. And therefore, whatever is firſt in dignity in the order of nature, poſſeſſes the firſt and more noble houſes in theſe triplicities, in regular ſubordination, according to the motion of the ecliptic and planets.

" And now, WHAT MAN IS HE, who confiding in the ſtrength of his own wiſdom, will dare to meaſure the works of his CREATOR by the ſtandard of his own comprehenſion? or will venture to affirm, that theſe operations and diviſions of the twelve celeſtial houſes, conjoined with ſuch wonderful harmony, contrivance, and concord, are the effects of chance or accident? or that will ſay, ſuch admirable conſents, ſo excellently formed, and mutually dependant on each other, are caſually found in things ſo complicated and abſtruſe? If he obſtinately perſiſts that theſe are altogether fictitious, let him point out the thing wanting to complete the evidence in ſupport of the natural foundation and excellency of them. But he can do neither; and therefore, as this diviſion of the heavens is founded in reaſon, and obviouſly contrived by ſupernatural wiſdom and preſcience, it comprehends genethliacally all things that in the courſe of nature can poſſibly be enquired of or concerning the works of man. For as much as the knowledge of contrarieties is univerſally the ſame, ſo an affirmative, or a negative, may be ſought out, and found to be compriſed in the twelve houſes of the zodiac, anſwering to theſe diviſions."

DIRECTIONS

DIRECTIONS for erecting the FIGURE of HEAVEN, and placing the PLANETS in the HOROSCOPE.

WITHOUT being expert at finding the true places of the planets and ſtars, at any hour or minute required, either by day or night; and without knowing how to diſpoſe them in the horoſcope, ſo as to repreſent their exact ſituations in the heavens; nothing can poſſibly be known or predicted by Aſtrology. This acquiſition, therefore, is the next ſtep to be attained; and, though it may at firſt appear a taſk of ſome difficulty and labour, yet by the help of a common Ephemeris, which is publiſhed annually, and the following Tables, which are calculated and ſubjoined for this purpoſe, the reader may in a few hours become perfect maſter of this very eſſential part of the ſcience.

The Ephemeris, of which Mr. White's is the beſt, is calculated to ſhow the exact places of the Sun, Moon, and planets, every day at twelve o'clock; conſequently, by referring to it, a figure may be accurately ſet to that exact time. But it may ſeldom or never happen, that a figure is wanted preciſely at that hour, and therefore it is neceſſary the young practitioner ſhould know how to rectify the daily motions of the planets, by the number of degrees they move every twenty-four hours, ſo as to erect the figure, and introduce the true places of the ſigns and planets, whenever required. This, by referring to the Ephemeris for the ſtations of the planets at noon, may be done extremely eaſy, by the common proceſs of figures; but, that every reader may be enabled to do it without trouble, I have ſubjoined an eaſy Table, whereby the planetary motions are reduced to hours and minutes, and may be found for either day or night.

It is likewiſe of importance to know the planetary hours, that is, the hour in which every planet has its particular rule; for hereby we are enabled to determine various points, and to draw many uſeful concluſions, either in our judgment on nativities, or horary queſtions. In gathering herbs for medicinal purpoſes, the planetary hour is certainly of conſequence, however modern refinement might have exploded the idea. In nature, the moſt ſimple remedies are frequently found to produce the moſt ſalutary effects; and in earlier times, when the art of phyſic was leſs obſcured, and practiſed more from motives of benevolence, the world was leſs afflicted with diſeaſe, and the period of human life leſs contracted. The ſupreme Being, in his abundant mercies to mankind, has furniſhed ample remedies in the laboratory of nature, were nature but adhered to, for the removal of every curable diſorder in-

cident to the human frame; for, notwithſtanding all the parade of compound medicines, the art of phyſic does not conſiſt ſo much in preparing the remedy, as in knowing how to apply it. Hence it happens, that old women, without education or experience, by the help of a ſingle herb, gathered in the planetary hour, in which hour it imbibes its greateſt degree of ſtrength and ſpecific virtue, will ſometimes perform very extraordinary cures, in caſes where gentlemen of the faculty are abſolutely at a loſs how to treat them.* The planetary hours always begin at ſun-riſing, and each planet governs in rotation, according to the following Table:

A TABLE of PLANETARY HOURS for every DAY in the Week, beginning at SUN-RISING.

Sunday		Monday		Tueſday		Wedneſ.		Thurſd.		Friday		Saturday	
Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.
☉	1	☽	1	♂	1	☿	1	♃	1	♀	1	♄	1
♀	2	♄	2	☉	2	☽	2	♂	2	☿	2	♃	2
☿	3	♃	3	♀	3	♄	3	☉	3	☽	3	♂	3
☽	4	♂	4	☿	4	♃	4	♀	4	♄	4	☉	4
♄	5	☉	5	☽	5	♂	5	☿	5	♃	5	♀	5
♃	6	♀	6	♄	6	☉	6	☽	6	♂	6	☿	6
♂	7	☿	7	♃	7	♀	7	♄	7	☉	7	☽	7
☉	8	☽	8	♂	8	☿	8	♃	8	♀	8	♄	8
♀	9	♄	9	☉	9	☽	9	♂	9	☿	9	♃	9
☿	10	♃	10	♀	10	♄	10	☉	10	☽	10	♂	10
☽	11	♂	11	☿	11	♃	11	♀	11	♄	11	☉	11
♄	12	☉	12	☽	12	♂	12	☿	12	♃	12	♀	12
♃	13	♀	13	♄	13	☉	13	☽	13	♂	13	☿	13
♂	14	☿	14	♃	14	♀	14	♄	14	☉	14	☽	14
☉	15	☽	15	♂	15	☿	15	♃	15	♀	15	♄	15
♀	16	♄	16	☉	16	☽	16	♂	16	☿	16	♃	16
☿	17	♃	17	♀	17	♄	17	☉	17	☽	17	♂	17
☽	18	♂	18	☿	18	♃	18	♀	18	♄	18	☉	18
♄	19	☉	19	☽	19	♂	19	☿	19	♃	19	♀	19
♃	20	♀	20	♄	20	☉	20	☽	20	♂	20	☿	20
♂	21	☿	21	♃	21	♀	21	♄	21	☉	21	☽	21
☉	22	☽	22	♂	22	☿	22	♃	22	♀	22	♄	22
♀	23	♄	23	☉	23	☽	23	♂	23	☿	23	♃	23
☿	24	♃	24	♀	24	♄	24	☉	24	☽	24	♂	24

To

* Although the author cannot too ſeverely cenſure the ambiguous garb in which the modern practice of phyſic is attired, yet he wiſhes not to hurt the feelings of thoſe good men, whoſe lives have been devoted to the ſtudy of medicine, and who moved, like the good Samaritan,

To underſtand the preceding Table, the reader muſt recollect that we have already aſſigned to each planet his reſpective rule over every day in the week; for inſtance, the Sun governs Sunday, the Moon Monday, Mars Tueſday, Mercury Wedneſday, Jupiter Thurſday, Venus Friday, and Saturn Saturday. Each planet begins his rule the moment the Sun appears above the horizon, and continues for one planetary hour; at the expiration of which the next planet in order commences his rule, and continues the ſame portion of time; and then the third planet in order governs, and ſo on through the whole week. So that, if I want to know what planet rules in any particular hour of the day or night, I take the planet which begins rule that day, and reckon in order till I find it. For example, on Sunday the Sun rules the firſt hour, Venus the ſecond, Mercury the third, the Moon the fourth, Saturn the fifth, Jupiter the ſixth, Mars the ſeventh, the Sun the eighth, Venus the ninth, and ſo on through the whole day and ſucceeding night, till the Sun riſes again, by which mode of reckoning it will be uniformly found, that each planet will begin his government at ſun-riſing, according to the order above deſcribed, to the end of the world. This alſo evidently appears by the Table; for if we begin with the firſt column, and reckon down the whole twenty-four hours, we find the Moon begins her government at the top of the ſecond column on Monday morning, when the Sun riſes. If we reckon down the ſecond column, in the ſame order, we find Mars begins his rule at the top of the third column, on Tueſday morning. So the planets will be found to obſerve the ſame regular order throughout all the other columns, which take in the hours of every day and night throughout the week; and for the enſuing week the Table begins again in the ſame order, and will ſo continue without alteration or error, to the end of time. By referring to the figures, which repreſent the reſpective hour of every day

ritan, with bowels of compaſſion, adminiſter balm to the bleeding iſſues of their afflicted brethren. The many invaluable diſcoveries lately added to the Pharmacopœia, both from the vegetable and mineral worlds, are ſtrong arguments of the neceſſity of regular practice, and of profeſſional education, in forming the phyſician. But were the bulk of theſe gentlemen to conſult a little more the planetary influences, both on vegetable and mineral ſubſtances, and apportion them in their preſcriptions according to the nature and conſtitution of the patient, uniformly conſulting the effects of Saturn and the Moon in each criſis and critical day, I am perſuaded that more immediate relief, in moſt caſes where nature is not too far exhauſted, might be afforded to the ſick and languiſhing patient. Surgery too, which like a guardian angel ſteps forward to alleviate the perilous accidents of the unfortunate, would gain much improvement by the like conſiderations. It is not therefore the regular-bred practitioners of either Phyſic or Surgery that the author means to arraign; but that baneful deſcription of empirics and quacks, who now pervade the kingdom; and, like a ſwarm of locuſts from the eaſt, prey upon the vitals of mankind. Theſe monſters in the ſhape of men, with hearts callous to every ſentiment of compaſſion, have only fees in view. Governed by this ſordid principle, they ſport with life, unmoved amidſt the bitter anguiſh and piercing groans of the deſponding patient; till, too far gone for human aid to reſtore, they abandon him to deſpair and death. For the ſake of humanity, and the honour of a Chriſtian country, let the legiſlative power check this growing enormity!

and

and night throughout the week, the reader may always ſee what planet governs in that hour, as its character is placed in the ſame line with the figure. For example, ſuppoſe I want to know what planet rules the fifth hour on Sunday morning; I look down the firſt column of the Table, over which is placed Sunday Planetary Hour; and at the fifth hour I find Saturn governs. Again, ſuppoſe it be required to know what planet governs the ninth hour on Friday afternoon? Look down the column over which Friday Planetary Hour is printed, and in the ninth hour it will be ſeen that Mercury governs. Or if it be aſked, what planet rules the nineteenth hour on Wedneſday night? Look down the column over which Wedneſday Planetary Hour is prefixed, and at 19, which ſignifies the nineteenth hour, or the ſeventh hour after the Sun is ſet, it will be found that Mars governs; and ſo for any other time required.

But a planetary hour not agreeing with the common diviſion of time, and being peculiar to aſtronomy and aſtrology only, we ſhall explain it more fully. The planetary hours are reckoned from the time of the Sun's riſing to its ſetting, which ſpace of time is divided into twelve equal parts, and theſe are termed the twelve planetary hours of that day. Then the time from the Sun's ſetting to its riſing the next morning, is in the ſame manner divided into twelve equal parts, and theſe conſtitute the twelve planetary hours for that night. Hence it is obvious, that, when the days are ſhort, a planetary hour does not conſiſt of above forty minutes, more or leſs, according to the twelfth part of the whole time from the Sun's riſing to its ſetting; and, the nights being then long, a planetary hour by night may conſiſt of an hour and ten or twenty minutes, or more; and ſo *vice verſa*, when the days are long, and the nights ſhort; ſo that the duration of planetary hours, both by day and night, are continually varying, and never agree with the common meaſure of time, except on thoſe two days in every year when the Sun enters Aries and Libra, and then equal night and day is diſpenſed to all parts of the world. Therefore, to enable the reader to find the length of the planetary hours without the trouble of calculating, I ſubjoin the following Table, by which they may be found, both night and day, for ever.

TABLE

TABLE of the PLANETARY HOURS for every DAY and NIGHT in the Week.

Length of the Day.		Length of the Planetary Hours by Day.			Length of the Planetary Hours by Night.		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30
17	0	1	25	0	0	35	0

The firſt column of the above Table is intended to ſhow the time between the riſing and ſetting of the Sun, from ſix hours to ſeventeen, which takes in more than the longeſt or ſhorteſt days. Then ſuppoſe the time from the Sun's riſing to its ſetting be only ſix hours, the Planetary Hours that day would be each thirty minutes long, as ſpecified in the ſecond column, and the Planetary Hours the night following would be each one hour and thirty minutes long, as expreſſed in the third column. Again, ſuppoſe the time between the Sun's riſing and ſetting be thirteen hours and thirteen minutes, what would be the length of the Planetary Hours that day and night? Look in the firſt column of the Table for

thirteen hours and thirty minutes; and in the ſame line in the ſecond column ſtand one hour, ſeven minutes, and thirty ſeconds, which is the exact length of each Planetary Hour that day; and in the ſame line in the third column ſtand fifty-two minutes, thirty ſeconds, which is the length of the Planetary Hours that night. By the ſame rule the length of the Planetary Hours may be eaſily found in this Table, every day and night through the year. The length of time between the riſing and ſetting of the Sun may always be found in the Ephemeris. This Table is calculated within thirty minutes of the Sun's real time every day, which is ſufficiently near for all the purpoſes required.

TABLE to reduce the MOTION of the PLANETS to any Hour of the Day or Night.

Diurnal Motion.	One Hour's Motion.			Diurnal Motion.	One Hour's Motion.			Diurnal Motion.	One Hour's Motion.		
D. or M.	D. M.	M. S.	S. T.	D. or M.	D. M.	M. S.	S. T.	D. or M.	D. M.	M. S.	S. T.
1	0	2	30	22	0	55	0	43	1	47	30
2	0	5	0	23	0	57	30	44	1	50	0
3	0	7	30	24	1	0	0	45	1	52	30
4	0	10	0	25	1	2	30	46	1	55	0
5	0	12	30	26	1	5	0	47	1	57	30
6	0	15	0	27	1	7	30	48	2	0	0
7	0	17	30	28	1	10	0	49	2	2	30
8	0	20	0	29	1	12	30	50	2	5	0
9	0	22	30	30	1	15	0	51	2	7	30
10	0	25	0	31	1	17	30	52	2	10	0
11	0	27	30	32	1	20	0	53	2	12	30
12	0	30	0	33	1	22	30	54	2	15	0
13	0	32	30	34	1	25	0	55	2	17	30
14	0	35	0	35	1	27	30	56	2	20	0
15	0	37	30	36	1	30	0	57	2	22	30
16	0	40	0	37	1	32	30	58	2	25	0
17	0	42	30	38	1	35	0	59	2	27	30
18	0	45	0	39	1	37	30	60	2	30	0
19	0	47	30	40	1	40	0	61	2	32	30
20	0	50	0	41	1	42	30	62	2	35	0
21	0	52	30	42	1	45	0	63	2	37	30

To find the true place of each planet, at any hour when we have occaſion to erect a figure, it only requires to turn to the Ephemeris for the planets' places at noon; thoſe being found, note how many degrees or minutes they move in the zodiac by twelve o'clock the next day, or from noon the preceding day; and then, by the help of the foregoing Table, it will be ſeen how many degrees, minutes, or ſeconds, they move in an hour. For example, ſuppoſe a planet moves one degree in twenty-four hours, how far does it move in one hour? At the top of the firſt column is the figure 1, and in the ſame line of the ſecond column is 2 minutes and 30 ſeconds; which ſhows, that, if a planet be twenty-four hours in moving one degree, it then moves at the rate of two minutes and thirty ſeconds in an hour. Or ſuppoſe a planet only moves two minutes in twenty-four hours; look into the firſt column of the Table for the figure 2; oppoſite, in the ſecond column, ſtand 5 ſeconds, which ſhows, that, if a planet moves two minutes in twenty-four hours, it then moves only five ſeconds in an hour. Again, if a planet's diurnal motion be thirteen minutes, what is its hourly motion? Look into the firſt column for 13, and oppoſite is 32 30; which indicates, that, if a planet moves thirteen minutes in twenty-four hours, it moves thirty-two ſeconds and thirty thirds in an hour. The ſame rules hold good for the motions of all the planets; it muſt, however, be carefully obſerved, that, if the diurnal motion of any planet be in degrees, then you muſt enter the firſt column of the Table under the denomination of degrees, and the ſecond column with minutes and ſeconds; but, if the diurnal motion of the planet be only in minutes, then you muſt begin to reckon in the firſt column only with minutes, and in the ſecond column with ſeconds and thirds. This is indicated by the initial letters placed over each column, which ſignify degrees or minutes in the firſt column, and, in the ſecond, degrees and minutes, minutes and ſeconds, ſeconds and thirds. Then ſuppoſe a planet moves one degree and thirteen minutes in twenty-four hours, how far does it move in an hour? Refer to the Table, and ſay,

One degree in 24 hours is 2 min. 30 ſec. 0 thirds per hour.
Thirteen min. in 24 hours is 0 min. 32 ſec. 30 thirds.

Anſwer	3	2	30

And thus any quantity of a planet's diurnal motion may be reduced to time in the ſame manner.

But as no figure can be erected without the help of an Ephemeris, and Tables to ſhow the Sun's place in each of the twelve ſigns, unleſs by entering into long and tedious calculations, I ſhall therefore inſert in this place the two pages of White's Ephemeris for June 1784, and the Tables above-mentioned, with an explanation of the whole.

(COPY.)

WHITE's EPHEMERIS for June 1784.

June hath XXX Days.

The Lunations.

Full moon the 3d day, at 34 minutes paſt 4 afternoon.
Laſt quarter the 10th day, at 28 minutes paſt 8 morning.
New moon the 17th day, at 6 minutes paſt 6 evening.
Firſt quarter the 25th day, at 33 minutes paſt 10 at night.

M. D.	Sundays, and other remarkable days.	☉ riſes.	☉ ſets.	☉'s declin.	☽'s declin.	☾ riſes & ſets.	☾ ſouth.	Clock after ☉
1	Whit-Tueſday	Nicom.	8 8	22 n 11	20 s 7	1m 52	10 a 17	2 31
2	Ember Week	3 51	8 9	22 19	24 15	2 14	11 15	2 22
3		3 50	8 10	22 26	27 2	☾ riſes	morn.	2 12
4	K. Geo. III. born	3 49	8 11	22 33	28 3	10 a 3	0 16	2 2
5	Pr. Ern. Aug. born	3 49	8 11	22 40	27 7	10 49	1 21	1 52
C	Trinity Sunday	3 48	8 12	22 46	24 18	11 22	2 25	1 41
7		3 47	8 13	22 51	19 55	11 46	3 25	1 30
8		3 47	8 13	22 57	14 24	morn.	4 20	1 19
9	Oxford Term begins	3 46	8 14	23 2	8 11	0 4	5 10	1 7
10	Prs. Amelia born	3 46	8 14	23 6	1 41	☊ 18	6 12	0 56
11	St. Barnabas	3 45	8 15	23 10	n 47	0 29	6 46	0 44
12		3 45	8 15	23 14	10 55	0 41	7 32	0 31
C	1 Sunday aft. Trin.	3 44	8 16	23 17	16 28	0 55	8 19	☊ 19
14		3 44	8 16	23 20	21 9	1 11	9 8	☊ 6
15		3 44	8 16	23 22	24 46	1 31	9 59	0 bef.6
16		3 43	8 17	23 24	27 5	2 2	10 51	0 19
17	St. Alban	3 43	8 17	23 26	28 1	☽ ſets	11 45	0 32
18		3 43	8 17	23 27	27 32	9 a 34	0 a 38	0 45
19		3 43	8 17	23 28	25 44	10 4	1 29	0 58
C	2 Sunday aft. Trin.	3 43	8 17	23 28	22 47	10 26	2 17	1 11
21	Longeſt day	3 43	8 17	23 28	18 54	10 44	3 2	1 25
22		3 43	8 17	23 28	14 19	10 57	3 45	1 37
23		3 43	8 17	23 27	9 11	11 8	4 25	1 50
24	St. John Baptiſt	3 43	8 17	23 25	3 43	11 19	5 5	2 3
25		3 43	8 17	23 24	1 s 57	11 28	5 44	2 16
26		3 44	8 16	23 22	7 40	11 38	6 26	2 28
C	3 Sunday aft. Trin.	3 44	8 16	23 19	13 14	11 52	7 10	2 41
28		3 44	8 16	23 16	18 24	morn.	7 59	2 53
29	St. Peter	3 45	8 15	23 13	22 51	☊ 9	8 52	3 5
30	Trinity Term ends	3 45	8 15	23 9	26 9	0 39	9 51	3 16

Days.	Day increaſ.	Length of day.	Heliocentric long ♄	Heliocentric long ♃	Heliocentric long ♂	Heliocentric long ♁	Heliocentric long ♀	Heliocentric long ☿	♄ riſes.
1	8 33	16 7	19 ♍ 31	25 ♒ 21	13 ♌ 42	11 ♐ 30	26 ♈ 27	19 ♏ 46	10 a 53
7	8 42	16 26	19 42	25 53	16 21	17 14	6 ♉ 2	6 ♐ 33	10 28
13	8 46	16 30	19 53	26 25	18 59	22 58	15 39	23 3	10 3
19	8 50	16 34	20 4	26 57	21 38	28 42	25 17	10 1	9 38
25	0 dec. 2	16 32	20 15	27 29	24 15	4 ♍ 56	4 ♊ 56	28 15	9 12

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WHITE's EPHEMERIS for June 1784.

June.

Day.	Day-light begins.	Day-light ends.	Duration twilight.	Pl. ☽'s node.	♄'s latit.	♅'s latit.	♂'s latit.	♀'s latit.	☿'s latit.
1				4♓38	0n 6	0s 59	1♊19	1s 8	0s 22
7	All	day-	light.	4 19	0 6	1 1	1 18	0 56	2 3
13				4 0	0 6	1 3	1 17	0 43	3 36
19				3 41	0 5	1 5	1 16	0 29	4 27
25				3 22	0 4	1 6	1 15	0 15	4 20

Days.	☉'s longitude.	☽'s long.	☽'s latit.	♄'s long.	♅'s long.	♂'s long.	♀'s long.	☿'s long.
1	♊11 30 4	12♏43	4s 40	23 23	6♓59	20 51	22♉57	27 27
2	12 27 27	26 36	4 59	23R 21	7 3	21 28	24 10	27 23
3	13 24 50	10♐51	4 59	23 18	7 8	22 5	25 23	27 15
4	14 22 12	25 22	4 40	23 15	7 12	22 42	26 36	27 2
5	15 19 33	10♑2	4 3	23 12	7 16	23 19	27 49	26 44
C	16 16 53	24 44	3 10	23 9	7 19	23 56	29 2	26 24
7	17 14 13	9♒21	2 4	23 6	7 23	24 33	0♊15	26 1
8	18 11 32	23 48	0 51	23 3	7 26	25 10	1 28	25 35
9	19 8 51	8♓2	0n 25	23 0	7 29	25 47	2 41	25 6
10	20 6 9	22 1	1 37	22 56	7 33	26 24	3 53	24 34
11	21 3 27	5♈46	2 43	22 53	7 36	27 2	5 7	24 1
12	22 0 45	19 17	3 38	22 50	7 39	27 39	6 20	23 27
C	22 58 3	2♉35	4 21	22 47	7 41	28 16	7 34	22 54
14	23 55 21	15 40	4 49	22 43	7 43	28 53	8 47	22 21
15	24 52 38	28 33	5 2	22 40	7 45	29 30	10 0	21 48
16	25 49 55	11♊14	4 59	22 36	7 47	0♌8	11 14	21 15
17	26 47 11	23 44	4 42	22 33	7 49	0 45	12 27	20 45
18	27 44 27	6 2	4 13	22 29	7 51	1 22	13 40	20 18
19	28 41 43	18 9	3 32	22 25	7 53	2 0	14 54	19 53
C	29 38 58	0♌7	2 42	22 21	7 54	2 37	16 7	19 31
21	♋0 36 13	11 58	1 45	22 17	7 55	3 14	17 20	19 13
22	1 33 27	23 46	0 44	22 13	7 56	3 52	18 33	19 0
23	2 30 41	5 33	0s 19	22 8	7 56	4 29	19 47	18 52
24	3 27 54	17 25	1 22	22 4	7 57	5 6	21 0	18 4
25	4 25 7	29 28	2 22	22 0	7 57	5 44	22 14	18D45
26	5 22 19	11♎45	3 17	21 56	7R 57	6 21	23 27	18 51
C	6 19 31	24 23	4 4	21 52	7 57	6 58	24 40	19 0
28	7 16 42	7♏25	4 40	21 47	7 57	7 36	25 54	19 12
29	8 13 53	20 55	5 2	21 43	7 56	8 13	27 7	19 30
30	9 11 3	4♐53	5 7	21 39	7 56	8 50	28 21	19 54

Days.	♅ rises.	♂ sets.	♀ rises.	☿ sets.	♄'s declin.	♅'s declin.	♂'s declin.	♀'s declin.	☿'s declin.
1	0 m 42	11 a 5	3 m 9	9 a 22	21s 20	9s 53	23n 9	17n 26	23n 5
7	0 20	10 51	3 1	8 40	21 23	9 45	22 32	19 19	21 21
13	11 a 53	10 36	2 57	rises.	21 27	9 40	21 48	20 53	19 41
19	11 29	10 23	2 54	3m 34	21 31	9 37	20 59	22 8	18 39
25	11 4	10 7	2 57	3 6	21 36	9 38	20 4	23 0	18 32

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aries.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♈	11 Houſe. D ♉ M	12 Houſe. D ♊ M	Aſcendant ♋ D.	M.	2 Houſe. D ♌ M	3 Houſe. D ♍ M
0	0	0	0	0	8 40	22 27	26	42	12 49	2 33
0	55	0	4	1	9 46	23 21	27	23	13 20	3 22
1	50	0	7	2	10 52	24 15	28	2	14 4	4 12
2	45	0	11	3	11 58	25 9	28	42	14 48	5 2
3	40	0	15	4	13 3	26 2	29	21	15 31	5 52
4	35	0	18	5	14 8	26 54	0	♌ 1	16 13	6 42
5	30	0	22	6	15 12	27 46	0	40	16 57	7 31
6	25	0	26	7	16 16	28 38	1	20	17 38	8 21
7	21	0	29	8	17 19	29 29	2	0	18 20	9 11
8	16	0	32	9	18 22	0 ♋ 20	2	39	19 3	10 2
9	11	0	33	10	19 25	1 10	3	19	19 46	10 52
10	6	0	40	11	20 28	1 59	3	59	20 29	11 43
11	2	0	44	12	21 31	2 49	4	38	21 13	12 33
11	57	0	48	13	22 34	3 38	5	17	21 56	13 24
12	53	0	51	14	23 37	4 27	5	57	22 40	14 15
13	48	0	55	15	24 40	5 16	6	36	23 23	15 6
14	44	0	59	16	25 42	6 5	7	15	24 7	15 57
15	40	1	3	17	26 44	6 53	7	55	24 50	16 48
16	31	1	6	18	27 46	7 41	8	35	25 34	17 40
17	35	1	10	19	28 47	8 30	9	14	26 18	18 31
18	27	1	14	20	29 48	9 18	9	53	27 2	19 22
19	23	1	18	21	0 ♊ 49	10 6	10	34	27 46	20 14
20	20	1	21	22	1 50	10 55	11	12	28 30	21 5
21	16	1	25	23	2 50	11 43	11	52	29 14	21 57
22	12	1	29	24	3 51	12 31	12	32	29 58	22 49
23	9	1	33	25	4 51	13 19	13	12	0 ♍ 42	23 41
24	6	1	36	26	5 50	14 8	13	52	1 27	24 33
25	2	1	40	27	6 50	14 57	14	34	2 12	25 25
25	59	1	44	28	7 49	15 43	15	24	2 57	26 18
26	57	1	48	29	8 48	16 30	15	51	3 42	27 11
27	54	1	52	30	9 47	17 16	16	31	4 28	28 4

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Taurus.

A. R.	Time from Noon.	10 Houſe.	11 Houſe.	12 Houſe.	Aſcendant ♌	2 Houſe.	3 Houſe.
D. M.	H. M.	♉	D ♊ M	D ♋ M	D. M.	D ♍ M	D ♍ M
27 54	1 52	0	9 47	17 16	16 31	4 28	28 4
28 51	1 55	1	10 45	18 3	17 11	5 13	28 57
29 49	1 59	2	11 43	18 51	17 55	5 59	29 50
30 46	2 3	3	12 41	19 39	18 31	6 44	0 ♎ 43
31 45	2 7	4	13 38	20 26	19 12	7 29	1 37
32 42	2 11	5	14 35	21 13	19 52	8 14	2 31
33 40	2 15	6	15 32	22 0	20 32	9 0	3 25
34 39	2 19	7	16 29	22 47	21 13	9 47	4 19
35 37	2 23	8	17 25	23 34	21 54	10 34	5 13
36 36	2 26	9	18 21	24 21	22 35	11 21	6 7
37 35	2 30	10	19 17	25 7	23 16	12 8	7 1
38 34	2 34	11	20 13	25 53	23 57	12 55	7 55
39 33	2 38	12	21 10	26 39	24 38	13 42	8 49
40 32	2 42	13	22 7	27 26	25 19	14 30	9 43
41 31	2 46	14	23 4	28 12	26 0	15 17	10 37
42 31	2 50	15	24 0	28 59	26 42	16 4	11 32
43 31	2 54	16	24 56	29 46	27 24	16 52	12 27
44 31	2 58	17	25 52	0 ♌ 33	28 6	17 40	13 22
45 31	3 2	18	26 48	1 20	28 47	18 28	14 17
46 32	3 6	19	27 45	2 7	29 30	19 16	15 13
47 33	3 10	20	28 42	2 54	0 ♍ 13	20 4	16 9
48 33	3 14	21	29 39	3 41	0 55	20 52	17 6
49 34	3 18	22	0 ♋ 35	4 29	1 37	21 40	18 2
50 35	3 22	23	1 30	5 17	2 20	22 28	18 57
51 36	3 26	24	2 26	6 6	3 2	23 17	19 52
52 38	3 31	25	3 21	6 55	3 46	24 6	20 48
53 40	3 35	26	4 17	7 44	4 29	24 55	21 44
54 42	3 39	27	5 12	8 33	5 12	25 45	22 40
55 44	3 43	28	6 8	9 21	5 55	26 34	23 36
56 46	3 47	29	7 3	10 9	6 39	27 24	24 32
57 47	3 51	30	7 58	10 58	7 22	28 14	25 29

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Gemini.

A. R.	Time from Noon.	10 Houſe.	11 Houſe.	12 Houſe.	Aſcendant ♍	2 Houſe.	3 Houſe.
D. M.	H. M.	♊	D ♋ M	D ♌ M	D. M.	D ♍ M	D ♎ M
57 48	3 51	0	7 58	10 58	7 22	28 14	25 29
58 51	3 55	1	8 54	11 46	8 6	29 4	26 25
59 54	4 0	2	9 49	12 35	8 50	29 55	27 21
60 57	4 4	3	10 45	13 23	9 34	0 ♎ 46	28 18
62 0	4 8	4	11 41	14 12	10 18	1 36	29 15
63 3	4 12	5	12 38	15 1	11 3	2 27	0 ♏ 12
64 6	4 16	6	13 34	15 51	11 47	3 18	1 9
65 9	4 21	7	14 30	16 40	12 31	4 9	2 6
66 13	4 25	8	15 26	17 30	13 16	5 0	3 3
67 17	4 29	9	16 22	18 19	14 1	5 51	4 0
68 21	4 33	10	17 18	19 9	14 46	6 42	4 57
69 25	4 38	11	18 14	19 58	15 31	7 33	5 54
70 29	4 42	12	19 10	20 48	16 16	8 24	6 51
71 33	4 46	13	20 7	21 38	17 1	9 15	7 48
72 38	4 51	14	21 3	22 28	17 46	10 6	8 45
73 43	4 55	15	22 0	23 19	18 32	10 57	9 42
74 47	4 59	16	22 56	24 9	19 17	11 49	10 39
75 52	5 3	17	23 52	25 0	20 4	12 41	11 36
76 57	5 8	18	24 47	25 51	20 49	13 32	12 33
78 2	5 12	19	25 43	26 42	21 5	14 24	13 30
79 7	5 16	20	26 39	27 33	22 20	15 15	14 27
80 12	5 21	21	27 35	28 24	23 6	16 7	15 23
81 17	5 25	22	28 31	29 14	23 51	16 58	16 20
82 22	5 29	23	29 27	♌ 5	24 37	17 50	17 17
83 27	5 34	24	0 ♌ 23	0 56	25 23	18 42	18 14
84 33	5 38	25	1 19	1 48	26 9	19 33	19 11
85 38	5 43	26	2 15	2 40	26 15	20 25	20 8
86 43	5 47	27	3 12	3 32	27 41	21 17	21 5
87 48	5 51	28	4 9	4 23	28 27	22 9	22 2
88 54	5 56	29	5 6	5 14	29 13	23 1	22 59
90 0	6 0	30	6 3	6 4	30 0	23 53	23 56

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Cancer.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♋	11 Houſe. D ♌	M	12 Houſe. D ♍	M	Aſcendant ♎ D.	M.	2 Houſe. D ♎	M	3 Houſe. D ♍	M
90	0	6	0	0	6	3	6	4	0	0	23	53	23	56
91	5	6	4	1	6	0	7	56	0	47	24	45	24	53
92	11	6	9	2	7	58	7	48	1	33	25	37	25	50
93	16	6	13	3	8	55	8	41	2	19	26	28	26	47
94	22	6	17	4	9	52	9	33	3	5	27	20	27	44
95	27	6	22	5	10	48	10	25	3	51	28	11	28	40
96	32	6	26	6	11	45	11	17	4	37	29	2	29	36
97	38	6	31	7	12	42	12	9	5	23	29	53	0 ♐	33
98	43	6	35	8	13	39	13	2	6	9	0 ♏	44	1	29
99	48	6	39	9	14	36	13	54	6	55	1	36	2	25
100	53	6	44	10	15	33	14	46	7	40	2	27	3	21
101	58	6	48	11	16	30	15	37	8	26	3	16	4	17
103	3	6	52	12	17	27	16	28	9	12	4	8	5	12
104	8	6	57	13	18	24	17	20	9	57	4	59	6	8
105	13	7	1	14	19	21	18	12	10	43	5	50	7	4
106	17	7	5	15	20	18	19	4	11	28	6	41	8	0
107	22	7	9	16	21	15	19	55	12	14	7	31	8	56
108	26	7	14	17	22	12	20	46	12	59	8	22	9	53
109	31	7	18	18	23	9	21	37	13	45	9	13	10	50
110	35	7	22	19	24	6	22	28	14	30	10	3	11	46
111	39	7	27	20	25	3	23	19	15	14	10	53	12	42
112	43	7	31	21	26	0	24	9	15	59	11	42	13	38
113	47	7	35	22	26	57	25	0	16	44	12	31	14	34
114	51	7	39	23	27	54	25	51	17	29	13	20	15	30
115	54	7	44	24	28	51	26	41	18	14	14	9	16	26
116	57	7	48	25	29	48	27	32	18	58	14	58	17	22
118	1	7	52	26	0 ♍	45	28	23	19	42	15	47	18	18
119	4	7	56	27	1	42	29	14	20	26	16	36	19	14
120	7	8	0	28	2	39	0 ♎	4	21	10	17	25	20	10
121	9	8	5	29	3	35	0	55	21	54	18	14	21	5
122	2	8	9	30	4	32	1	46	22	38	19	2	22	1

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Leo.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♌	11 Houſe. D ♍	M	12 Houſe. D ♎	M	Aſcendant ♎ D.	M.	2 Houſe. D ♍	M	3 Houſe. D ♐	M
122	12	8	9	0	4	32	1	46	22	38	19	2	22	1
123	14	8	13	1	5	28	2	36	23	22	19	51	22	57
124	16	8	17	2	6	24	3	26	24	5	20	40	23	53
125	18	8	21	3	7	20	4	15	24	48	21	28	24	49
126	20	8	25	4	8	16	5	5	25	32	22	17	25	45
127	22	8	29	5	9	12	5	54	26	16	23	6	26	40
128	24	8	34	6	10	8	6	43	26	58	23	54	27	35
129	25	8	38	7	11	4	7	32	27	41	24	42	28	31
130	26	8	42	8	12	0	8	20	28	23	25	30	29	27
131	28	8	46	9	12	56	9	8	29	6	26	18	0	♑22
132	27	8	10	10	13	52	9	57	29	42	27	6	1	18
133	28	8	54	11	14	48	10	45	0	♏30	27	54	2	14
134	29	8	58	12	15	43	11	33	1	13	28	41	3	10
135	29	9	2	13	16	38	12	21	1	55	29	28	4	7
136	29	9	6	14	17	33	13	9	2	36	0	♐15	5	3
137	29	9	10	15	18	28	13	57	3	18	1	2	5	59
138	29	9	14	16	19	23	14	44	4	0	1	48	6	55
139	28	9	18	17	20	18	15	31	4	41	2	35	7	52
140	28	9	22	18	21	12	16	18	5	22	3	21	8	49
141	27	9	26	19	22	6	17	6	6	4	4	8	9	46
142	26	9	30	20	23	0	17	53	6	45	4	55	10	42
143	25	9	34	21	23	54	18	40	7	26	5	42	11	39
144	23	9	38	22	24	48	19	26	8	6	6	28	12	35
145	22	9	41	23	25	42	20	11	8	47	7	14	13	31
146	20	9	45	24	26	35	20	57	9	28	8	0	14	28
147	18	9	49	25	27	29	21	43	10	8	8	47	15	25
148	16	9	53	26	28	23	22	30	10	48	9	34	16	23
149	14	9	57	27	29	17	23	16	11	29	10	22	17	21
150	11	10	1	28	0	♎10	24	2	12	9	11	9	18	18
151	9	10	5	29	1	3	24	47	12	50	11	56	16	16
152	6	10	8	30	1	56	25	32	13	30	12	44	15	15

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Virgo.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♍	11 Houſe. D ♎	M	12 Houſe. D ♎	M	Aſcendant ♍ D.	M.	2 Houſe. D ♐	M	3 Houſe. D ♑	M
152	6	10	8	0	1	56	25	32	13	30	12	44	20	15
153	3	10	12	1	2	49	26	17	14	9	13	31	21	13
154	0	10	16	2	3	42	27	2	14	49	14	19	22	11
154	57	10	20	3	4	35	27	47	15	29	15	6	23	10
155	54	10	24	4	5	27	28	32	16	9	15	54	24	9
156	51	10	27	5	6	19	29	17	16	48	16	41	25	9
157	48	10	31	6	7	11	0	♏ 2	17	28	17	29	26	10
158	45	10	35	7	8	3	0	46	18	9	18	17	27	11
159	41	10	39	8	8	54	1	30	18	48	19	5	28	11
160	37	10	42	9	9	46	2	14	19	27	19	53	29	11
161	33	10	46	10	10	38	2	58	20	6	20	41	0	♒ 12
162	29	10	50	11	11	29	3	42	20	48	21	29	1	13
163	25	10	54	12	12	20	4	26	21	26	22	17	2	14
164	21	10	57	13	13	12	5	10	22	5	23	5	3	15
165	17	11	1	14	14	3	5	54	22	45	23	53	4	16
166	12	11	5	15	14	55	6	37	23	24	24	41	5	18
167	8	11	9	16	15	45	7	21	24	4	25	30	6	19
168	3	11	12	17	16	36	8	4	24	43	26	19	7	21
168	59	11	16	18	17	26	8	47	25	23	27	9	8	23
169	54	11	20	19	18	17	9	30	26	2	27	59	9	26
170	49	11	23	20	19	7	10	12	26	41	28	50	10	30
171	45	11	27	21	19	57	10	55	27	22	29	41	11	34
172	40	11	31	22	20	48	11	39	28	1	0	♑ 32	12	37
173	35	11	34	23	21	38	12	22	28	40	1	22	13	41
174	30	11	38	24	22	28	13	5	29	20	2	14	14	45
175	25	11	42	25	23	18	13	47	29	59	3	6	15	50
176	20	11	45	26	24	8	14	29	0	♐ 39	3	58	16	56
177	15	11	49	27	24	58	15	11	1	19	4	51	18	2
178	10	11	53	28	25	48	15	54	2	2	5	44	19	8
179	5	11	56	29	26	38	16	37	2	39	6	38	20	14
180	0	12	0	30	27	28	17	21	3	19	7	32	21	21

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Libra.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe ♎	11 Houſe. D	♎	M	12 Houſe. D	♏	M	Aſcendant ♐ D.	M.	2 Houſe. D	♑	M	3 Houſe. D	♒	M
180	0	12	0	0	27		28	17		21	3	19	7		32	21		21
180	55	12	4	1	28		18	18		4	3	59	8		27	22		27
181	50	12	7	2	29		8	18		46	4	40	6		22	23		33
182	45	12	11	3	29		56	19		29	5	20	10		17	24		40
183	40	12	15	4	0	♏	45	20		11	6	2	11		12	25		48
184	35	12	18	5	1		34	20		54	6	43	12		8	26		57
185	30	12	22	6	2		24	21		37	7	24	13		5	28		6
186	25	12	26	7	3		13	22		20	8	5	14		1	29		16
187	20	12	29	8	4		2	23		4	8	46	14		57	0	♓	25
188	15	12	33	9	4		52	23		47	9	28	15		53	1		35
189	11	12	37	10	5		41	24		31	10	10	16		51	2		45
190	6	12	40	11	6		30	25		15	10	52	17		50	3		55
191	1	12	44	12	7		19	25		59	11	35	18		50	5		6
191	54	12	48	13	8		8	26		42	12	18	19		51	6		17
192	52	12	51	14	8		57	27		26	12	59	20		53	7		28
193	48	12	55	15	9		46	28		10	13	43	21		56	8		40
194	43	12	59	16	10		35	28		53	14	26	23		0	9		52
195	39	13	3	17	11		24	29		37	15	10	24		5	11		4
196	35	13	6	18	12		13	0	♐	20	15	54	25		11	12		17
197	31	13	10	19	13		2	1		4	16	39	26		18	13		30
198	27	13	14	20	13		51	1		48	17	23	27		26	14		43
199	23	13	18	21	14		41	2		32	18	8	28		35	15		56
200	19	13	21	22	15		30	3		16	18	54	29		45	17		10
201	15	13	25	23	16		19	4		1	19	39	0	♑	55	18		24
202	12	13	29	24	17		9	4		46	20	26	2		6	19		39
203	9	13	33	25	17		58	5		31	21	14	3		17	20		54
204	6	13	36	26	18		48	6		16	22	1	4		29	22		10
205	3	13	40	27	19		37	7		1	22	49	5		42	23		26
206	0	13	44	28	20		26	7		46	23	37	6		56	24		42
206	57	13	48	29	21		16	8		32	24	26	8		10	25		57
207	54	13	52	30	22		6	9		18	25	15	9		25	27		53

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Scorpio.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♏	11 Houſe. D ♏	M	12 Houſe. D ♐	M	Aſcendant ♐ D.	M.	2 Houſe. D ♎	M	3 Houſe D ♐	M
207	54	13	52	0	22	6	9	18	25	15	9	25	27	13
208	51	13	55	1	22	56	10	5	26	5	10	42	28	30
209	49	13	59	2	23	46	10	52	26	56	12	0	29	46
210	46	14	3	3	24	37	11	39	27	47	13	20	1 ♑	2
211	44	14	7	4	25	28	12	25	28	39	15	41	2	18
212	42	14	11	5	26	19	13	12	29	30	16	4	3	35
213	40	14	15	6	27	10	13	59	0 ♒	24	17	18	4	52
214	39	14	19	7	28	0	14	47	1	11	18	53	6	10
215	37	14	22	8	28	50	15	36	2	13	20	19	7	28
216	36	14	26	9	29	40	16	26	3	10	21	47	8	47
217	35	14	30	10	0 ♐	31	17	17	4	6	23	16	10	5
218	34	14	34	11	1	22	18	8	5	3	24	46	11	24
219	33	14	38	12	2	13	19	0	6	1	26	17	12	42
220	32	14	42	13	3	4	19	51	7	0	27	49	14	0
221	31	14	46	14	3	55	20	42	8	0	29	20	15	18
222	31	14	50	15	4	47	21	34	9	2	0 ♓	56	16	35
223	31	14	54	16	5	38	22	25	10	6	2	13	17	53
224	31	14	58	17	6	29	23	17	11	9	4	6	19	11
225	31	15	2	18	7	21	24	9	12	14	5	42	20	29
226	32	15	6	19	8	13	25	2	13	21	7	19	21	48
227	33	15	10	20	9	6	25	55	14	29	8	57	23	6
228	33	15	14	21	9	58	26	49	15	37	10	37	24	24
229	34	15	18	22	10	51	27	44	16	48	13	18	25	42
230	35	15	22	23	11	45	28	39	17	58	14	0	27	0
231	36	15	26	24	12	40	29	35	19	11	15	42	28	17
232	38	15	31	25	13	33	0 ♒	32	20	27	17	24	29	35
233	40	15	35	26	14	28	1	29	21	43	19	8	0 ♉	52
234	42	15	39	27	15	22	2	26	23	3	20	54	2	9
235	44	15	43	28	16	17	3	24	24	24	22	31	3	26
236	46	15	47	29	17	12	4	23	25	47	24	18	4	43
237	48	15	51	30	18	8	5	23	27	10	26	5	5	0

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Sagittarius.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♐	11 Houſe. D ♐	M	12 Houſe. D ♑	M	Aſcendant ♑ D.	M.	2 Houſe. D ♐	M	3 Houſe. D ♑	M
237	48	15	51	0	18	8	5	23	27	10	26	5	6	0
238	51	15	55	1	19	4	6	24	28	37	27	51	7	16
239	54	16	0	2	20	0	7	26	0 ♒	6	29	38	8	32
240	57	16	4	3	20	56	8	29	1	37	1 ♈	26	9	48
242	0	16	8	4	21	52	9	32	3	11	3	15	11	4
243	3	16	12	5	22	48	10	35	4	48	5	5	12	20
244	6	16	16	6	23	44	11	38	6	27	6	56	13	35
245	9	16	21	7	24	41	12	42	8	8	8	46	14	50
246	13	16	25	8	25	38	13	47	9	52	10	37	16	5
247	17	16	29	9	26	35	14	53	11	40	12	27	17	20
248	21	16	33	10	27	33	16	0	13	30	14	16	18	34
249	25	16	38	11	28	31	17	8	15	20	16	4	19	48
250	29	16	42	12	29	30	18	18	17	19	17	51	21	1
251	33	16	46	13	0 ♑	30	19	28	19	18	19	37	22	13
252	38	16	51	14	1	29	20	39	21	20	21	21	23	25
253	43	16	55	15	2	28	21	51	23	30	23	4	24	36
254	47	16	59	16	3	28	23	4	25	32	24	48	25	47
255	52	17	4	17	4	29	24	19	27	44	26	31	26	57
256	57	17	8	18	5	30	25	36	28	58	28	14	28	8
258	2	17	11	19	6	41	26	55	2 ♓	17	29	57	29	19
259	7	17	16	20	7	33	28	14	4	38	1 ♉	39	0 ♊	30
260	12	17	21	21	8	35	29	34	7	0	3	20	1	41
261	17	17	25	22	9	37	0 ♒	55	9	24	5	0	2	51
262	22	17	30	23	10	39	2	17	11	53	6	38	4	1
263	27	17	34	24	11	52	3	39	14	23	8	15	5	10
264	33	17	38	25	12	45	5	2	16	59	9	51	6	19
265	38	17	43	26	13	48	6	27	19	30	11	27	7	27
266	43	17	47	27	14	52	7	53	22	5	13	2	8	34
267	48	17	51	28	15	57	9	20	24	39	14	36	9	40
268	54	17	56	29	17	2	10	49	27	20	16	9	10	46
270	0	18	0	30	18	8	12	19	30	0	17	14	11	51

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Capricorn.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♑	11 Houſe. D ♑	M	12 Houſe. D ♒	M	Aſcendant ♈ D.	M.	2 Houſe. D ♉	M	3 Houſe. D ♊	M
270	0	18	0	0	18	8	12	19	0	0	17	41	11	51
271	6	18	5	1	19	14	13	50	2	37	19	10	12	56
272	12	18	9	2	20	20	15	23	5	19	20	38	14	2
273	17	18	13	3	21	26	16	57	7	55	22	5	15	8
274	22	18	17	4	22	34	18	32	10	29	23	30	16	13
275	27	18	22	5	23	42	20	8	13	2	24	54	17	17
276	33	18	26	6	24	50	21	45	15	37	26	17	18	20
277	38	18	30	7	25	59	23	22	18	7	27	41	19	22
278	43	18	35	8	27	9	25	0	20	35	29	4	20	24
279	48	18	39	9	28	19	26	39	23	0	0	♊ 26	21	25
280	53	18	44	10	29	28	28	20	25	22	1	46	22	26
281	58	18	48	11	0	♒ 38	0	♓ 2	27	43	3	5	23	28
283	3	18	52	12	1	48	1	45	30	0	4	23	24	30
284	8	18	57	13	2	59	3	28	2	♉ 16	5	39	25	31
285	13	19	1	14	4	10	5	10	4	27	6	54	26	32
286	17	19	5	15	5	22	6	54	6	33	8	8	27	33
287	22	19	9	16	6	34	8	39	8	39	9	20	28	33
288	27	19	14	17	7	46	10	25	10	43	10	31	29	32
289	31	19	18	18	8	59	12	12	12	42	11	41	0	♋ 30
290	35	19	22	19	10	12	13	59	14	40	12	50	1	29
291	39	19	27	20	11	27	15	46	16	31	13	38	2	27
292	43	19	33	21	12	40	17	33	18	20	15	5	3	25
293	47	19	35	22	13	54	19	21	20	5	16	11	4	23
294	51	19	39	23	15	8	21	10	21	52	17	17	5	20
295	54	19	44	24	16	22	23	0	23	33	18	22	6	16
296	57	19	48	25	17	37	24	50	25	13	19	26	7	13
298	0	19	52	26	18	53	26	39	26	49	20	29	8	9
299	3	19	59	27	20	10	28	26	28	22	21	32	9	5
300	6	20	0	28	21	27	0	♈ 12	29	53	22	34	10	2
301	6	20	5	29	22	43	1	57	1	♊ 23	23	35	10	59
302	12	20	9	30	24	0	3	41	2	50	24	36	11	55

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aquarius.

A. R D.	M.	Time from Noon. H.	M.	10 Houſe ♒	11 Houſe. D ♒	M	12 Houſe. D ♈	M	Aſcendant ♊ D.	M.	2 Houſe. D ♊	M	3 Houſe. D ♋	M
302	12	20	9	0	24	0	3	41	2	50	24	36	11	55
303	14	20	13	1	25	17	5	26	4	14	25	36	12	51
304	16	20	17	2	26	34	7	11	5	37	26	35	13	45
305	18	20	21	3	27	51	8	56	6	58	27	33	14	39
306	20	20	25	4	29	8	10	40	8	17	28	31	15	32
307	22	20	29	5	0	♓ 25	12	25	9	33	29	28	16	26
308	24	20	34	6	1	43	14	10	10	49	0	♋ 24	17	19
309	25	20	38	7	3	1	15	54	12	3	1	20	18	13
310	26	20	42	8	4	19	17	37	13	14	2	16	19	6
311	27	20	46	9	5	37	19	22	14	24	3	11	20	0
312	27	20	50	10	6	55	21	4	15	32	4	5	20	53
313	28	20	54	11	8	13	22	45	16	40	4	58	21	46
314	29	21	58	12	9	31	24	24	17	46	5	51	22	39
315	29	21	2	13	10	49	26	2	18	53	6	43	23	31
316	29	21	6	14	13	6	27	38	19	56	7	35	24	23
317	29	21	10	15	12	24	29	13	20	58	8	27	25	14
318	29	21	14	16	14	42	0	♉ 37	22	0	9	18	26	5
319	28	21	18	17	16	0	2	10	23	0	10	9	26	56
320	27	21	22	18	17	19	3	42	24	0	11	0	27	44
321	26	21	26	19	18	37	5	11	24	58	11	50	28	38
322	25	21	30	20	19	55	6	40	25	55	12	40	20	29
323	24	21	34	21	21	12	8	8	26	51	13	29	0	♌ 20
324	23	21	38	22	22	29	9	35	27	47	14	18	1	11
325	21	21	41	23	23	46	11	1	28	41	15	6	2	1
326	20	21	45	24	25	3	12	26	29	36	15	54	2	51
327	18	21	49	25	26	20	13	50	0	♋ 29	16	43	3	42
328	16	21	53	26	27	37	15	13	1	22	17	31	4	32
329	14	21	57	27	28	54	16	35	2	14	18	20	5	23
330	11	22	1	28	0	♈ 12	17	56	3	5	19	8	6	13
331	9	22	5	29	1	29	19	16	3	56	19	56	7	3
332	6	22	8	30	2	47	20	34	4	45	20	44	7	53

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Piſces.

A. R. D. M.	Time From Noon H. M.	10 Houſe ♓	11 Houſe D ♈ M	12 Houſe D ♉ M	Aſcendant D. ♋ M.	2 Houſe D. ♋ M.	3 Houſe D. ♌ M.
332 6	22 8	0	2 47	20 34	4 45	20 44	7 54
333 3	22 12	1	4 3	21 50	5 35	21 41	8 43
334 0	22 16	2	5 19	23 5	6 23	2 17	9 33
334 57	22 20	3	6 35	24 18	7 12	23 2	10 23
335 54	22 24	4	7 51	25 30	8 0	23 47	11 13
336 51	22 27	5	9 6	26 42	8 48	24 31	12 2
337 48	22 31	6	10 21	27 53	9 35	25 15	12 51
338 45	22 35	7	11 36	29 3	10 22	26 0	13 41
339 41	22 39	8	12 51	0 ♊ 12	11 7	26 45	14 30
340 37	22 42	9	14 6	1 20	11 52	27 30	15 19
341 33	22 46	10	15 20	2 27	12 37	28 14	16 8
342 29	22 50	11	16 33	3 33	13 23	28 58	16 57
343 25	22 54	12	17 45	4 39	14 7	29 42	17 46
344 21	22 57	13	18 57	5 44	14 54	☽ ♌ 25	18 35
345 17	23 1	14	20 9	6 48	15 35	1 9	19 25
346 12	23 5	15	21 21	7 51	16 17	52	20 14
347 8	23 8	16	22 32	8 54	17 1	2 36	21 3
348 3	23 12	17	23 43	9 56	17 44	3 19	21 52
348 59	23 16	18	24 54	10 58	18 26	4 2	22 41
349 54	23 20	19	26 5	11 59	19 9	4 46	23 30
350 49	23 23	20	27 16	13 0	19 52	5 30	24 19
351 45	23 27	21	28 26	14 0	20 33	6 14	25 8
352 40	23 31	22	29 36	15 0	21 15	6 58	25 58
353 35	23 34	23	0 ♉ 45	15 59	21 56	7 42	26 47
354 30	23 38	24	1 54	16 58	22 37	8 26	27 36
355 25	23 42	25	3 2	17 56	23 18	9 10	28 26
356 20	23 45	26	4 10	18 52	24 59	9 54	29 15
357 15	23 49	27	5 18	19 47	24 30	10 38	0 ♍ 4
358 10	23 53	28	6 26	20 40	25 21	11 22	0 53
359 5	23 56	29	7 33	21 34	26 2	12 5	1 43
360 0	24 0	30	8 40	22 27	26 42	12 49	2 33

It is no uncommon thing with many readers, and particularly thoſe not very converſant with figures, to paſs over all tables as intricate, or difficult to underſtand. But, ſince no information can be obtained in the practical part of this ſcience without them, it is proper to caution all my readers againſt this much-miſtaken notion; for every perſon who can make uſe of a Ready Reckoner or Trader's Sure Guide, may with equal eaſe underſtand all the tables calculated for this work.

The uſe of the Ephemeris, in ſetting a figure, is to point out the places of the planets at noon, whenever required. For this purpoſe, we refer to the given day of the month, in the firſt column of the right-hand page, and oppoſite to it, in the ſecond column, is the Sun's place or longitude that day at noon. So alſo, in the ſame line of the ſucceeding columns through the whole Table, are the places of the Moon, Saturn, Jupiter, Mars, Venus, and Mercury, as ſpecified at the top of each diſtinct column; and theſe are true places of the Sun, Moon, and planets, every day throughout the year, preciſely at twelve o'clock at noon. Therefore, if the figure be erected before that time, the diurnal motion of the planets muſt be deducted in hours and minutes, in proportion to the rate they move at per hour; but, if it be erected after noon, then ſo many hours or minutes muſt be added as will bring them to the preciſe time of erecting the figure.

The twelve Tables of Houſes are next to be referred to; and theſe are calculated to ſhow what degrees of each ſign poſſeſs the cuſps of the twelve houſes of heaven when the figure is erected. They begin with the Sun's entrance into the ſign Aries, and ſhow his progreſs through each degree of the twelve ſigns of the zodiac.

Now let it be required, by way of example, to erect a figure for Friday, the 11th day of June, 1784, at 11 h. 24 min. A. M. that is, at twenty-four minutes paſt eleven o'clock in the morning. To do this, I refer to the firſt column of the right-hand page of the Ephemeris for June, and oppoſite the 11th day of the month, in the ſecond column, which has ☉'s longitude printed at the top, I find 21. 3. 27, with the ſign ♊ prefixed at the ſide of the firſt range of figures. This indicates, that the Sun, at twelve o'clock that day, is in twenty-one degrees three minutes and twenty-ſeven ſeconds of Gemini; but the minutes and ſeconds, when leſs than thirty, are rejected without ſenſible error, and, when more than thirty, have as many added as will make them up even degrees. I therefore turn to the Table of Houſes, and in the page entitled *Sol in Gemini* I look for the column that has the ſign ♊ at the top, which is the third; I ſeek for 21 degrees, and in the column on the

the left ſide of it, entitled *Time from Noon*, I find, even with 21 degrees, 5h. 21 min. The hours and minutes thus found are uniformly to be added to the time or hour of the day when the figure is erected, unleſs it be preciſely at noon, in which caſe, as we have before obſerved, the places of the Sun, planets, and ſigns, are to be ſet down exactly as they are found in the Ephemeris, and Tables of Houſes. But, the preſent figure being erected juſt thirty-ſix minutes before twelve o'clock, I am to add this time, reckoning from noon the preceding day, to the above 5 h. 21 min. and from theſe two ſums added together I ſubtract twenty-four hours, and the remainder will give the degrees of each of the twelve ſigns, as then poſited upon the cuſps of the horoſcope; thus:

	h.	min.
Time anſwering to 21 degrees of ♊	5	21
Time from noon the preceding day	23	24
Added together, make	28	45
Subtract	24	0
Remainder	4	45

I ſeek this remainder in the table of houſes entitled Sol in Gemini, in the column of *Time from Noon*; but, not finding 4. 45, I take the neareſt number to it, which is 4. 46; and oppoſite this number, in the next column on the right, I find 13 degrees of Gemini in the tenth houſe, which is denoted by 10th Houſe ♊, at the top of the column; and therefore I place thirteen degrees of Gemini in the line or cuſp of the tenth houſe of the figure. This done, I refer to the next column in rotation to the right hand, and in the ſame line with the twenty-one degrees of Gemini I find 20. 7, and looking to the top of the column, find it to be twenty degrees and ſeven minutes of the ſign ♋, with 11 Houſe over, and therefore I place twenty degrees ſeven minutes of Cancer upon the cuſp of the eleventh houſe. I follow the ſame rule with the next column, where I find 21. 48, and looking to the top find the ſign ♌, 12 Houſe, and accordingly place twenty-one degrees thirty-eight minutes of Leo upon the cuſp of the twelfth houſe in the figure. Then I refer to the next column, where I find 17. 1, and at the top the word *Aſcendant* with the ſign ♍ prefixed, which ſignifies that ſeventeen degrees one minute of Virgo occupy the firſt houſe, or Aſcendant, which I place accordingly. I then refer to the next column, and even with the preceding figures ſtand 9. 15, when, looking up the column, I obſerve the ſign ♎ below ♍, and 2 Houſe at the top, which ſhows that nine degrees fifteen minutes of Libra are to be placed on the cuſp of the ſecond houſe. This done, I refer to the laſt column, and even with the former numbers

bers I find 7. 48; and, looking up the column as before, I obſerve the ſign ♏ below ♎, and 3 Houſe over, which indicates that ſeven degrees forty-eight minutes of Scorpio are to be placed on the cuſp of the third houſe. Thus the ſix oriental houſes, namely, the tenth, eleventh, twelfth, firſt, ſecond, and third, are furniſhed with the degrees of each ſign then riſing upon them; and the ſix occidental houſes, being oppoſite to the former, are always furniſhed with the ſame degrees and minutes of the oppoſite ſigns; thus:

Houſes oppoſite.		Signs oppoſite.	
4	10	♈	♎
5	11	♉	♏
6	12	♊	♐
1	7	♋	♑
2	8	♌	♒
3	9	♍	♓

So that the tenth houſe is oppoſite to the fourth, and the fourth to the tenth; the eleventh to the fifth, and the fifth to the eleventh; and ſo through the whole; the uſe of which is, that, if on the cuſp of the tenth houſe you find the ſign Aries, then on the cuſp of the fourth houſe you muſt place the ſign Libra, and, whatever degree and minute of Aries poſſeſſes the cuſp of the tenth houſe, the ſame degree and minute of Libra muſt be placed on the cuſp of the fourth houſe; and the ſame rule muſt be obſerved with all the other houſes and ſigns, which is univerſal, and ever holds true. For example, in the preſent figure, we have placed 13 degrees of ♊ on the cuſp of the tenth houſe; now ♐ being oppoſite to ♊, and the fourth houſe to the tenth, I therefore place 13 degrees of ♐ on the cuſp of the fourth houſe. Upon the cuſp of the eleventh houſe, 20 degrees 7 minutes of Cancer being already placed, and the fifth houſe being oppoſite to the eleventh, and ♑ oppoſite ♋, I therefore put 20 degrees 7 minutes of ♑ upon the cuſp of the fifth houſe. The cuſp of the twelfth houſe being alſo occupied with 21 degrees 38 minutes of ♌, I place 21 degrees 38 minutes of the oppoſite ſign ♒ upon the cuſp of the ſixth houſe, which is oppoſite the twelfth. Upon the cuſp of the firſt houſe, or aſcendant, there is 17 degrees 1 minute of ♍, and the ſeventh houſe being oppoſite to the firſt, and the ſign ♓ to ♍, I accordingly place 17 degrees 1 minute of ♓ upon the cuſp or line of the ſeventh houſe. Having alſo placed 9 degrees 15 minutes of ♎ upon the cuſp of the ſecond houſe, I place 9 degrees 15 minutes of the oppoſite ſign ♈ upon the cuſp of the eighth houſe, which is oppoſite to the ſecond. I then refer to the third houſe, upon the cuſp of which are placed 7 degrees 48 minutes of ♏; and the oppoſite houſe to this being the

the ninth, and ♉ the oppoſite ſign, I place 7 degrees 48 minutes of Taurus upon the cuſp of the ninth houſe. And thus the twelve houſes are completely occupied with the twelve ſigns of the zodiac, with the degrees aſcending at the preciſe time of erecting the figure.

Having ſo far ſucceeded, the next thing is to place the Sun, Moon, and planets, in the figure, agreeable to their poſition at that time in the heavens, and this is alſo to be done by the help of the right-hand page of the Ephemeris. For inſtance, I again refer to the 11th of June, and oppoſite to it, in the column of the ☉'s longitude, I find him in 21 degrees 3 minutes and 27 ſeconds of Gemini that day at noon. But as the figure is erected thirty-ſix minutes before noon, I note how far the Sun has moved from noon the preceding day, and find he has gone at the rate of fifty-ſeven minutes, which gives a difference of one minute and twenty-ſeven ſeconds for the time before noon, as follows:

	h.	min.	ſec.
Sun's place at noon, June 11th	21	3	27
Deduct for 36 min. before noon	0	1	27
Remains	21	2	0

Thus I find the Sun's place at twenty-four minutes after eleven o'clock, in 21 degrees 2 minutes of Gemini; which ſign being then upon the cuſp of the tenth houſe, I therefore place the Sun in that houſe, cloſe to the ſign, with theſe degrees and minutes. I then refer to the Ephemeris for the Moon's place, and in the column of her longitude, oppoſite the 11th day of the month, I find her in 5 degrees 46 minutes of ♈, at noon; but, to know her place thirty-ſix minutes before, I note how much ſhe goes in an hour, and find her motion to be 35 minutes; then I deduct 21 minutes for the time before noon, and find her true place to be in 5 hours 25 minutes of Aries, which I accordingly enter before the cuſp of the eighth houſe cloſe to that ſign. I then refer to the Ephemeris for the planet ♄, and on the 11th of June I find him retrograde in 22 degrees 53 minutes of the ſign ♒, wherefore I place him under Capricorn, in the fifth houſe, with an R prefixed, to denote that he is retrograde.—I refer to the Ephemeris in like manner for the planets Jupiter, Mars, Venus, and Mercury, which I alſo enter in their proper places in the figure, viz. Jupiter in 7 degrees 36 minutes of ♐, Mars in 27 degrees 1 minute of ♋, Venus in 5 degrees 5 minutes of ♊, and Mercury retrograde, in 24 degrees 2 minutes of the ſame ſign.

The planets being thus entered, I next refer to the top of the ſecond page of the Ephemeris, for the column of the Moon's node, which we term the Dragon's Head, and I find on the 7th day of the month it is

in four degrees of Piſces; but, as it moves backward about three minutes per day, I deduct eleven minutes, to bring it to the 11th of June, and its place will then be in four degrees 8 minutes of Piſces; I therefore enter it in the ſixth houſe, under the ſign ♓; and, as the place of the Dragon's Tail is always oppoſite to the Dragon's Head, I place it in the ſame degrees of the oppoſite ſign, which in this figure falls in the twelfth houſe, which is oppoſite to the ſixth.

The figure is now entirely completed, except putting in the Part of Fortune, which is the diſtance of the Moon's place from the Sun's added to the aſcendant. The mode of determining this has commonly been by firſt finding the true place of the Moon, then the true place of the Sun; then ſubtracting the Sun's place from the Moon's, and adding to the remainder the degrees of the aſcendant; and this, if taken in the ſphere of the Moon, gives the place of the Part of Fortune. But, a much more correct method having been adopted by the learned Placidus, we recommend it in preference to any other; it is as follows: Firſt note the ſign and degree on the aſcendant, and enter with the ſame ſign and degree in the Table of Oblique Aſcenſions calculated for this work, in the latitude wherein you erect your figure; and in the common angle of meeting you will find the number required. Then enter the ſame table with the degree of the Sun, and ſubtract the oblique aſcenſion of the one from the other, and the remainder will be the Sun's diſtance from the ‡ aſcendant. Then take the right aſcenſion of the Moon, and enter the Table of the Moon's Right Aſcenſion, under the degrees of north or ſouth latitude, as ſhe then happens to be; and, when the Moon's right aſcenſion is found, ſubtract it from the Sun's diſtance from the aſcendant, and the remainder will be the right aſcenſion of the Part of Fortune. For example, in the figure before us:

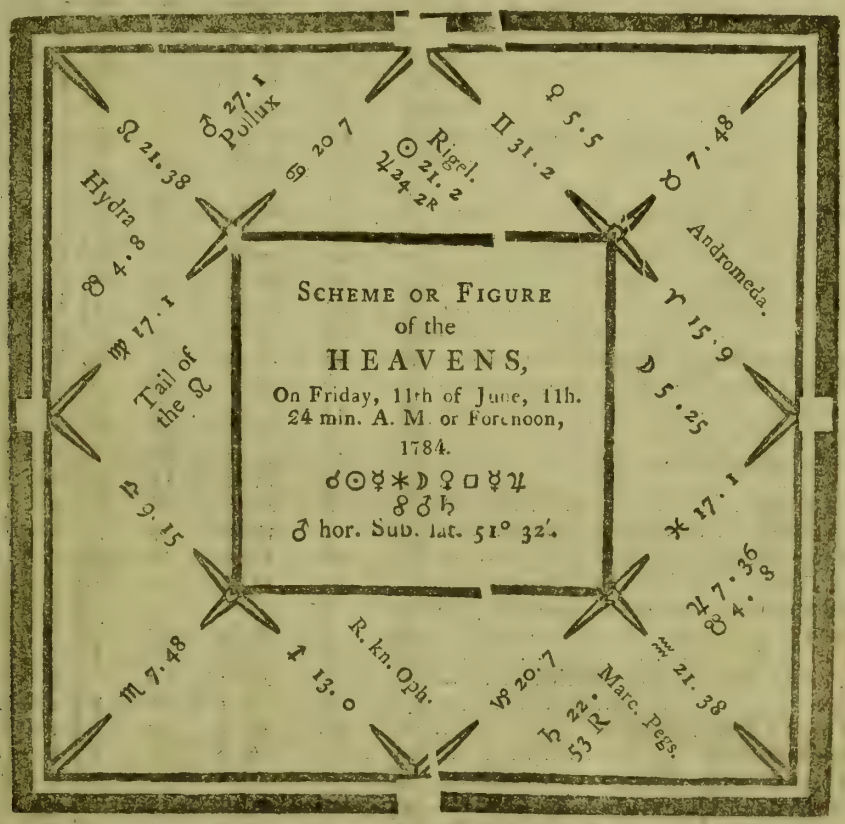
	deg.	min.
The ſign ♏ has 17 deg. 1 min. upon the aſcendant, the oblique aſcenſion of which is	161	33
The oblique aſcenſion of the ☉ (both being in northern ſigns, nothing is added) is	47	43
Which being ſubtracted from the others, remains	113	50
Then ſubtract the right aſcenſion of the Moon,	2	52
Remains	111	58

Which is the right aſcenſion of the Part of Fortune. I refer for this ſum to the firſt column of the preceding Tables of Houſes, under A. R.

‡ In this operation always obſerve, that, if the ſign aſcending be ſouthern, and the ſign in which the Sun is poſited be northern, then add the whole circle of the zodiac, or three hundred and ſixty degrees, of the northern ſign; and *vice verſa*, if a northern ſign aſcend, and the Sun be placed in a ſouthern.

which

which ſignifies Right Aſcenſion; and in the fourth table, or Sol in Cancer, I find 111 deg. 39 min. which is only nineteen minutes leſs; and oppoſite to this ſum, in the third column of the table, ſtands 20, with the ſign ♋ at the top, and this denotes the Part of Fortune to be in 20 degrees of Cancer; but, as nineteen minutes were wanting to make up the number, I allow one minute more, becauſe fifteen minutes on the equator is equal to 1 minute of time; and hence the true place of the Part of Fortune falls in 20 degrees 1 minute of Cancer; and I accordingly enter it below that ſign in the ſcheme, which is now completed, and ſtands thus:



This figure includes all that is required for the purpoſe of judging horary queſtions, and the like; but, in nativities, and in the more immediate concerns of life and death, regard muſt be had to the fixed ſtars, according to their magnitude, influence, and poſitions near the aſcendant or its lord, near the Moon, or the other ſignificators. And becauſe it is of importance to know their natures, qualities, and ſignificators, I ſhall ſubjoin a Table of the moſt conſiderable fixed ſtars in the northern hemiſphere, and then ſhow how to collect ſuch of them into the horoſcope as may relate to the ſubject at any time under inveſtigation.

A TABLE

A TABLE of the principal FIXED STARS near the Ecliptic, ſhowing their true Longitude, Latitude, Magnitude, and Nature.

NAMES of the FIXED STARS.	Longitude.			Latitude.			Ma.	Nature.
	♈	D.	M	D.	M.	D.		
South End of the Tail of the Whale	♈	0	25	20	47	S	2	♄
The Star in the Wing of Pegaſus	♈	6	11	22	35	N	2	♂ ☿
The Head of Andromeda	♈	11	20	25	42	N	2	♃ ♀
Whale's Belly	♈	14	58	25	1	S	4	♄
The Girdle of Andromeda	♈	27	22	25	59	N	2	♀
Bright Star in the Head of the Ram	♉	4	39	9	57	N	3	♄ ♂
The left Foot of Andromeda	♉	11	11	27	46	N	2	♀
The Bright Star in the Jaw of the Whale	♉	11	29	12	37	S	2	♄
The Head of Algol Meduſa	♉	23	9	22	22	N	3	♄ ♃
The Pleiades	♉	26	0	4	30	N	5	♂ ☽
The middle Star of the Seven	♉	26	56	4	0	N	3	♂ ☽
Oculus Taurus	♊	5	25	2	36	S	3	♀
Aldebaran	♊	6	45	5	31	S	1	♂
Rigel	♊	13	56	31	11	S	1	♃ ♂
The former Shoulder of Orion	♊	17	53	16	53	S	2	♂ ☿
She-Goat	♊	18	55	22	51	N	1	♂ ☿
The former Star in Orion's Belt	♊	19	19	23	38	S	2	♃ ♄
The middle Star in Orion's Belt	♊	20	23	24	33	S	2	♃ ♄
The higheſt Star in the Head of Orion	♊	20	40	13	26	S	4	♃ ♄
The Star in the Horn of the Bull	♊	21	41	2	14	S	3	♂
The following Shoulder of Orion	♊	25	41	16	6	S	2	♂ ☿
Propus	♊	27	51	0	13	S	4	♂
The right Shoulder of Auriga	♊	28	21	21	27	N	2	♂ ☿
The Bright Foot of Gemini	♋	6	0	6	48	S	2	♂ ☿ ♀
Caſtor Apollo	♋	17	10	10	2	N	2	♂ ♀ ♄
Pollux Hercules	♋	20	12	6	38	N	2	♂
The ſmaller Dog Star	♋	22	4	15	57	S	2	☿ ♂
Praeſepe	♌	4	15	1	14	N	Neb	♂ ☽
North Aſſellus	♌	4	20	3	8	N	4	♂ ☉
South Aſſellus	♌	5	37	0	4	S	4	♂ ☉
Cor Leonis, Regulus	♌	26	27	0	26	N	1	♂
Heart of Hydra	♌	24	12	22	24	N	1	♄ ♀
Vindemiatrix	♍	6	52	16	15	S	3	♄ ♀ ☿
The Back of the Lion	♍	8	10	14	20	N	2	♄ ♀
The Tail of the Lion	♍	18	32	12	18	N	1	♄ ♀ ☿
Crater, or the Bottom of the Pitcher	♍	20	27	33	0	S	4	♀ ☿
Arcturus	♎	19	7	1	30	N	1	♃ ♂
The Virgin's Spike, Ariſta	♎	20	45	1	59	N	1	♀ ♂
The South Balance	♏	12	6	0	25	N	2	♄ ♀
The North Balance	♏	16	17	8	35	N	2	♃ ♂
The left Hand of Ophiucus	♏	29	15	17	19	N	3	♂ ♄
Higher Star in the Forehead of the Scorpion	♐	0	5	1	5	N	2	♄ ♀
The left Knee of Ophiucus	♐	6	9	11	30	N	3	♂ ♃
Cor Scorpio	♐	5	57	4	0	S	2	♂ ♃
The Scorpion's Heart, Antares	♐	6	42	4	27	S	1	☿ ♂
The right Knee of Ophiucus	♐	14	55	7	18	N	3	♄ ♀
The Bright Star of the Vulture	♑	28	38	29	21	N	2	♄ ☿
The Mouth of Pegaſus	♒	8	31	22	7	N	3	♀ ☿
The Tail of the Goat	♒	20	28	2	29	S	3	♄
Marchab	♓	20	25	19	26	N	2	♂ ☿
Fomahaut	♓	0	40	21	0	S	1	♀ ☿
Scheat Pegaſi	♓	25	42	31	7	N	2	♄

The

The firſt column contains the names of the ſtars; the ſecond ſhows their longitude, or in what degree and minute of the twelve ſigns they are ſituated; the third ſhows the degree and minute of their latitude, either north or ſouth, which is denoted by the letters N. S. The fourth column denotes their magnitude; and the fifth ſhows their natural quality. For example: The ſtar in the wing of Pegaſus is in ſix degrees eleven minutes of Aries; has twelve degrees thirty-five minutes north latitude, is of the ſecond magnitude, and participates of the nature and quality of Mars and Mercury. The fixed ſtars may be found and diſtinguiſhed in the heavens by their conjunctions with the Moon, or by obſerving their order from any given point in the heavens; thus, begin with the Pleiades, vulgarly called the Seven Stars, and next to them in order, but ſomewhat lower, is a large red ſtar called Aldebaran, or the South Eye of the Bull; next follows Orion's Belt or Girdle, which are three ſtars in a rank thus, ***, and are vulgarly called the Yard or Ell. Next follows a ſtar called the Great Dog, which is a large bright ſtar, ſomewhat lower than the girdle of Orion. The next is called the Head of Gemini, and is about the height of the Seven ſtars; there are two together, appearing thus, ⁂; the largeſt of the two is the ſtar here nominated. The next, which follows in order, is called South Aſſellus, no great ſtar, but of a red colour; there are two of them, near together and alike, and ſtand or appear thus, *⁎; the loweſt of the two is the ſtar here meant. Next in order follows a ſtar called the Head of Hydra, lower than Aſſellus, and of a bright white colour. Then follows a ſtar in the flank of the Lion, very bright, and about the height of the Seven Stars. Next to that the Virgin's Girdle, a bright ſtar, and lower than the flank of the Lion. And next follows a curious ſtar called the Virgin's Spike, very large and bright; it is a ſtar of the firſt magnitude, and appears a little lower, or more ſoutherly, than the Virgin's Girdle. Next in order follows the ſtar called Arcturus, a very remarkable bright red-coloured ſtar, about the latitude of the Pleiades. Then follows the ſtar of the Crown, large and bright, and higher than Arcturus. Then the Right Shoulder of Hercules, of a pale white colour, near the altitude of the Seven Stars. Then follows the Head of Ophiucus, of a pale white colour, and ſomewhat ſouthward of Hercules. Then appears a ſtar under the armpit of Sagittary, a bright ſtar, but very low. Next, the bright ſtar of the Vulture, large, and lower than the Seven Stars. The next ſtar is called the Left Shoulder of the Water-bearer; about the altitude of Orion's Girdle, of a pale white colour. The next in order is the ſtar called Marchab, being a ſtar of a bright colour, a little lower than the Seven Stars, but much bigger. Then follows the Southern Star of the Whale's Tail; this ſtar is of a pale colour, and about the height of the Sun the ſhorteſt day. Then follows a ſtar called the Girdle of Andromeda,

dromeda, a bright glittering ſtar, and much higher than the Pleiades. Laſtly, there is the bright ſtar of the Ram, of a red colour, and lower than the Seven Stars. Thoſe that would be curious in theſe ſpeculations ſhould ſtudy the celeſtial globe, and learn to be very expert in the uſe of it, which is eaſily attained, and alſo very entertaining.

Now, to know whether any of the fixed ſtars fall into the figure erected, I note the ſign and degree upon the cuſps of the houſes, and then examine the ſecond column of the foregoing Table of Fixed Stars, and, if I find either of them aſcending or deſcending within five degrees of the ſigns upon the cuſps of the ſeveral houſes, they are then to be entered in the ſame manner as the planets, and their qualities and influences are to be duly weighed, according to the nature of whatever planet they correſpond with, which is ſhown in the laſt column of the Table. In the foregoing figure of the heavens, I obſerve 17 degrees 1 minute of ♍ upon the aſcendant; then, looking down the twelve ſigns in order in the ſecond column of fixed ſtars, I find ♍ 18. 32, and even with it, in the firſt column, the Tail of the Lion, which ſhows that this ſtar is alſo aſcending within five degrees of the cuſp of the firſt houſe, or aſcendant; and therefore I place it in the firſt houſe of the figure, under the ſign ♍. I then examine the other cuſps according to their rotation, and, on the cuſp of the fourth houſe, I find ♐ 13. 0, and, in the table of fixed ſtars, I find ♐ 14. 55. and even with it the Right Knee of Ophiucus, which ſhows that this ſtar is within two degrees of the cuſp of the fourth houſe, in which I accordingly place it. On the cuſp of the ſixth houſe I ſee ♒ 21. 38, and in the Table of Fixed Stars I find Marchab Pegaſi in ♒ 20. 25; I therefore place it under the ſign ♒ in the ſixth houſe of the figure. Upon the cuſp of the eighth houſe in the figure is ♈ 9. 15, and in the Table of Fixed Stars I find the Head of Andromeda in ♈ 11. 20, I therefore place it juſt within the cuſp of the eighth houſe. Upon the medium cœli, I find ♊ 13. 0, and in the table I find the eminent fixed ſtar Rigel, of the firſt magnitude, in ♊ 13. 56; I therefore place him in the mid-heaven. Upon the cuſp of the eleventh ſtands ♋ 20. 7, and in the table I find the ſtar Pollux in ♋ 20. 12, which I enter within the cuſp of the eleventh houſe. Upon the cuſp of the twelfth is ♌ 21. 38, and in the Table I find the ſtar Hydra in ♌ 24. 12, and therefore I enter him in twenty-four degrees of Leo in the twelfth houſe; and thus I have collected the poſitions of all the planets and eminent fixed ſtars, as they ſtood in the heavens at twenty-four minutes paſt eleven o' clock, on Friday the eleventh of June, 1784. As the fixed ſtars move on their longitude at the rate of fifty ſeconds per year, and of courſe vary in their poſition, I have for this reaſon calculated a Table, by which their ſituation may be known at any given time, paſt or to come.

TABLE,

TABLE, ſhowing the Places of the FIXED STARS, at any Time, paſt or to come.

Years.	Degrees	Min.	Sec.	Years.	Degrees	Min.	Sec.
1	0	0	50	40	0	33	20
2	0	1	40	50	0	41	40
3	0	2	30	60	0	50	0
4	0	3	20	70	0	58	20
5	0	4	10	80	1	6	40
6	0	5	0	90	1	15	0
7	0	5	50	100	1	23	20
8	0	6	40	200	2	46	40
9	0	7	30	300	3	10	0
10	0	8	20	400	5	33	20
20	0	16	40	500	6	56	40
30	0	25	0	600	8	19	0

Now ſuppoſe it were required to know the ſituation of Aldebaran twenty years ago; I refer to the Table of Fixed Stars, and find him in ſix degrees forty-five minutes of Gemini, in this preſent year; I then enter the column of years in the above Table, at No. 20, and even with it in the following columns ſtand 0. 16. 40, which ſhows that Aldebaran has moved ſixteen minutes and forty ſeconds in twenty years; and, this ſum being deducted from ſix degrees forty-five minutes, his preſent place in Gemini, ſhows that twenty years ago he was poſited in ſix degrees eighteen minutes and twenty ſeconds of this ſign. This rule will hold good for any other ſtar, or for any number of years; only obſerving, that, if it be required to know the ſtar's place twenty years hence, then the ſixteen minutes and forty ſeconds muſt be added; and ſo in proportion for any other length of time. But, ſince the aſpects of the planets at the time of erecting the figure conſtitute the principal index of our judgment, I examine their poſition in this reſpect, and note them down under the title of the figure, where they ſtand as a conſtant guide to our judgment on the matter under conſideration. For inſtance, I examine the figure above projected, and in the mid-heaven I find the Sun in twenty-one degrees two minutes of Gemini, and Mercury in twenty-four degrees two minutes of the ſame ſign, applying by his retrograde motion to a partile conjunction with the Sun, which I note thus, ☌ ☉ ☿. Examining the other planets, I find Venus in five degrees five minutes of Gemini, and the Moon in five degrees twenty-five minutes of Aries; I then reckon from five degrees of Aries to five degrees of Taurus is thirty degrees; and from five degrees of Taurus to five degrees of Gemini is thirty degrees more; theſe amounting to ſixty degrees, conſtitute a partile ſextile aſpect, which I thus note,

* ☽ ♀.

* ☽ ♀. Then I obſerve Jupiter in ſeven degrees thirty-ſix minutes of Piſces, and Venus in five degrees five minutes of Gemini; and, their diſtance from each other being reckoned as before, they are found to be near eighty-eight degrees apart; and, as ninety degrees make a quartile, they are now within each other's orbs, and are conſequently in a platic □ applying to a partile aſpect, becauſe Venus is a ſwifter planet than Jupiter; wherefore I note down this aſpect □ ♀ ♃. Then I find Mars in twenty-ſeven degrees one minute of Cancer, and Saturn retrograde in twenty-two degrees fifty-three minutes of Capricorn; which, being oppoſite ſigns, and the planet's degrees within each other's orbs, conſtitute a platic oppoſition, which I note thus, ♂ ☍ ♄. Theſe being all the aſpects, I range them together under the title of the figure thus, ♂ ☉ ☿ * ☽ ♀ □ ♀ ♃ ♂ ☍ ♄ ♂. This figure is erected in the hour of Mars, as may be ſeen by referring to the Table of Planetary Hours; I therefore ſignify it thus, ♂ hor. and, the latitude under which the figure is erected being that of London, I enter 51° 32′, that is, fifty-one degrees thirty-two minutes north latitude. But as no figure can be erected by the foregoing Tables of Houſes for any other latitude than that of London, without being rectified by the poſitions of the poles, I here ſubjoin a Table of the poles poſitions for the eleventh, third, twelfth, and ſecond, houſes, whereby a figure may be erected for any latitude from thirty to ſixty degrees.

TABLE of the Circles of Poſitions of the eleventh, third, twelfth, and ſecond, Houſes, from thirty-one to ſixty degrees of Latitude.

Aſcendant. D.	11 & 3 Houſes. D. M.	12 & 2 Houſes. D. M.	Aſcendant. D.	11 & 3 Houſes. D. M.	12 & 2 Houſes. D. M.
31	11 25	21 58	46	19 28	35 9
32	11 52	22 47	47	20 7	36 8
33	12 19	23 35	48	20 49	37 8
34	12 48	24 24	49	21 33	38 10
35	13 17	25 13	50	22 17	39 11
36	13 48	26 4	51	23 4	40 16
37	14 17	26 55	52	23 51	41 20
38	14 49	27 46	53	24 40	42 26
39	15 20	28 38	54	25 34	43 32
40	15 52	29 32	55	26 29	44 41
41	16 25	30 25	56	27 25	45 51
42	16 59	31 22	57	28 24	47 0
43	17 36	32 16	58	29 26	48 13
44	18 13	33 13	59	30 30	49 26
45	18 50	34 11	60	31 39	50 42

Suppoſe

Suppoſe it were required to find the poles elevation of the eleventh, third, twelfth, and ſecond, houſes, for the latitude of fifty-three degrees. I enter the Table at No. 53, under the title Aſcendant, and right againſt it I find, under the eleventh and third houſes, twenty-four degrees thirty minutes, which is the pole's elevation; and under the twelfth and ſecond houſes I find forty-two degrees twenty-ſix minutes, which is the poles elevation for the twelfth and ſecond houſes; and in this manner they may be found for any other latitude.

Now, by knowing the poles elevation for theſe houſes, a figure of the heavens may be erected for the nativity of any perſon born within thirty-one to ſixty degrees of latitude. For example, ſuppoſe a perſon born in fifty-three degrees of latitude, on the firſt of June, 1784, at thirty-ſix minutes paſt five o'clock in the afternoon, what would be the degrees of each ſign upon the cuſps of the twelve houſes? To know this, turn to the Ephemeris for the Sun's place on the firſt of June, and it will be found in eleven degrees thirty minutes of Gemini; then refer to the Table of Houſes for the Sun in Gemini, and in the column under 10th Houſe, I look down for 11. 30, but, finding no minutes, I look into the column upon the left hand under Time from Noon, where I find 4 h. 38 min. the next arch of time being 4 h. 42 minutes, I divide the difference for the thirty minutes, which makes the true time 4 h. 40 min. To this I add 5 h. 36 min. the time after noon, which added together make 10 h. 16 min. which I ſeek in the column of time from noon; and in the next column on the right hand I find the figure 2, with 10 Houſe ♍ at the top, which denotes that two degrees of Virgo are at that time upon the cuſp of the tenth houſe. Then, in order to know what ſigns poſſeſs the other houſes, I look into the firſt column of the Table, with A. R. at the top, which ſignifies the right aſcenſion of time, and even with the above number I find 154. 0, which declares that to be the right aſcenſion of the mid-heaven. To theſe 154 degrees I add 30, which make together 184; then I refer to the above table for poles poſition in fifty-three degrees, and even therewith ſtand 24. 40. which is the pole of the eleventh houſe. I then refer to the Table of Oblique Aſcenſions, at the end of this work, for twenty-five degrees of latitude, and ſeek the number 184, which I find in the column under Libra, and 12 min. over; then I look into the firſt column of degrees in this Table, and even to 184 ſtand 4; but theſe twelve minutes being too much, I equate for them by the Sexagenary Tables, placed alſo at the end of this work, by which I find that three degrees forty-three minutes of Libra are to be placed on the cuſp of the eleventh houſe. Then I add thirty degrees to the above 184, for the twelfth houſe, which make 214. I re-

fer to the above Table of Poles Poſition in the latitude of fifty-three degrees for the pole of the twelfth houſe, which I find to be 42. 26; I reject the 26, and in the Table of Oblique Aſcenſions for lat. 42 I ſeek 214, which I find under the column of Libra; and, looking into the firſt column of degrees, I find 27; but, equating by the Sexagenary Table for the odd minutes, it gives twenty-ſix degrees thirty-one minutes of Libra for the cuſp of the twelfth houſe. Then, for the firſt houſe or aſcendant, I add to the above 214 thirty degrees more, which make 244, and this ſum I ſeek in the above Table under the pole or latitude of birth, which is fifty-three degrees; I turn to the Table of Oblique Aſcenſions for fifty-three degrees, which I find in the column under Scorpio, and even with it in the firſt column of degrees I find 14, which ſhows that fourteen degrees of Scorpio are on the cuſp of the aſcendant. I then bring down the above 244, adding thirty degrees more for the ſecond houſe, and theſe make 274; I then refer to the above Table of Poles Poſition for lat. 53, and even with it in the column under Second Houſe I find 42. 26.—I reject the 26 as before, and refer to the Tables of Oblique Aſcenſions for forty-two degrees of latitude, where I ſeek No. 274, and find it in the column under Sagittarius; and even with it in the firſt column of degrees I find 14, which directs 14 degrees of Sagittarius to be placed on the cuſp of the ſecond houſe. Then for the third houſe I add thirty degrees more to the above † 274, which makes together 304; I then refer for the pole's poſition of the third houſe in the above table, and find even with lat. 53. the number 24. 42; but, as theſe minutes exceed thirty, I refer to the Table of Oblique Aſcenſions for twenty-five degrees, where I ſeek 304, which I find in the column under Capricorn, and even with it, in the firſt column of degrees, I find 21; but, by equating as before for the odd minutes in the Sexagenary Tables, I find that twenty-one degrees twenty-nine minutes of Capricorn are upon the cuſp of the third houſe. Thus the ſix oriental houſes are furniſhed with the proper degrees of each ſign riſing upon them at the time required, and ſtand thus:

		Deg.	Min.
On the cuſp of the 10th houſe	♍	2	0
11th houſe	♎	3	43
12th houſe	♎	26	31
Aſcendant, or 1ſt houſe	♏	14	0
2d houſe	♐	14	0
3d houſe	♑	21	29

† Note, that as often as theſe additions of 30 for each progreſſive ſign exceed 360, which is the whole number of degrees in the circle of the Zodiac, then the circle of 360 muſt be ſubtracted, and the remainder will be the number required of the Tables of Oblique Aſcenſions.

And

And by theſe, the ſix occidental houſes are to be furniſhed in the ſame manner, as before directed, with the oppoſite ſigns; but for the ſake of plainneſs I will again ſtate them.

oppoſite	♍	is	♓	2	0
	♎		♈	3	43
	♎		♈	26	31
	♏		♉	14	0
	♐		♊	14	0
	♑		♋	21	29

In this plain, eaſy, and obvious, manner, may the ſituation of the heavens be found for any latitude whatever. But, to make it more eaſy, it is neceſſary to explain what we mean by the poles poſitions, and the equations of time. If we imagine twelve great circles, one of which is the meridian of any given place, to interſect each other in the two poles of the earth, and to cut the equator in every fifteenth degree, they will be divided by the poles into twenty-four ſemicircles, which divide the equator into twenty-four equal parts; and as the earth turns on its axis, the planes of theſe ſemicircles come ſucceſſively after one another every hour to the Sun. And, as in an hour of time there is a revolution of fifteen degrees of the equator, in a minute of time there will be a revolution of fifteen minutes of the equator, and a ſecond of time a revolution of fifteen ſeconds. Thus, to every place fifteen degrees eaſtward from any given meridian, it is noon an hour ſooner than on that meridian, becauſe their meridian comes to the Sun an hour ſooner. And to all places fifteen degrees weſtward, it is an hour later, becauſe their meridian comes an hour later to the Sun; and ſo on, every fifteen degrees of motion cauſing an hour's difference of time. Therefore they, who have noon an hour later than we, have their meridian, that is, their longitude, fifteen degrees weſtward from us; and they, who have noon an hour ſooner than we, have their meridian or longitude fifteen degrees eaſtward from ours; and ſo, for every hour's difference of time, fifteen degrees difference of longitude. And, as we ſhall have frequent occaſion to equate the motions of the equator with the hours and minutes of time, I here ſubjoin two Tables for that purpoſe.

TABLES

TABLES for converting mean ſolar Time into Degrees and Parts of the terreſtrial Equator; and alſo for converting Degrees and Parts of the Equator into ſolar Time.

TABLE I. For converting Time into Degrees and Parts of the Equator.

Hours.	Degrees.	*Min.	Sec.	Deg.	Min.	Sec.	*Min.	Sec.	Deg.	Min.	Sec.
			Thirds		Sec.	Thirds		Thirds		Sec.	Thirds
1	15	1		0	15		31		7	45	
2	30	2		0	30		32		8	0	
3	45	3		0	45		33		8	15	
4	60	4		1	0		34		8	30	
5	75	5		1	15		35		8	45	
6	90	6		1	30		36		9	0	
7	105	7		1	45		37		9	15	
8	120	8		2	0		38		9	30	
9	135	9		2	15		39		9	45	
10	150	10		2	30		40		10	0	
11	165	11		2	45		41		10	15	
12	180	12		3	0		42		10	30	
13	195	13		3	15		43		10	45	
14	210	14		3	30		44		11	0	
15	225	15		3	45		45		11	15	
16	240	16		4	0		46		11	30	
17	255	17		4	15		47		11	45	
18	270	18		4	30		48		12	0	
19	285	19		4	45		49		12	15	
20	300	20		5	0		50		12	30	
21	315	21		5	15		51		12	45	
22	330	22		5	30		52		13	0	
23	345	23		5	45		53		13	15	
24	360	24		6	0		54		13	30	
25	375	25		6	15		55		13	45	
26	390	26		6	30		56		14	0	
27	405	27		6	45		57		14	15	
28	420	28		7	0		58		14	30	
29	435	29		7	15		59		14	45	
30	450	30		7	30		60		15	0	

TABLE II. For converting Degrees and Parts of the Equator into Time.

*Deg.	Min.	Sec.	Hours	*Min.	Sec.	*Deg.	Min.	Sec.	Hours	Min.	Sec.	Degrees.	Hours.	Minutes.
		Thirds			Thirds			Thirds			Thirds			
1	0		0	4		31			2	4		70	4	40
2	0		0	8		32			2	8		80	5	20
3	0		0	12		33			2	12		90	6	0
4	0		0	16		34			2	16		100	6	40
5	0		0	20		35			2	20		110	7	20
6	0		0	24		36			2	24		120	8	0
7	0		0	28		37			2	28		130	8	40
8	0		0	32		38			2	32		140	9	20
9	0		0	36		39			2	36		150	10	0
10	0		0	40		40			2	40		160	10	40
11	0		0	44		41			2	44		170	11	20
12	0		0	48		42			2	48		180	12	0
13	0		0	52		43			2	52		190	12	40
14	0		0	56		44			2	56		200	13	20
15	1		0	0		45			3	0		210	14	0
16	1		0	4		46			3	4		220	14	40
17	1		0	8		47			3	8		230	15	20
18	1		0	12		48			3	12		240	16	0
19	1		0	16		49			3	16		250	16	40
20	1		0	20		50			3	20		260	17	20
21	1		0	24		51			3	24		270	18	0
22	1		0	28		52			3	28		280	18	40
23	1		0	32		53			3	32		290	19	20
24	1		0	36		54			3	36		300	20	0
25	1		0	40		55			3	40		310	20	40
26	1		0	44		56			3	44		320	21	20
27	1		0	48		57			3	48		330	22	0
28	1		0	52		58			3	52		340	22	40
29	2		0	56		59			3	56		350	23	20
30	2		0	0		60			4	0		360	24	0

If

If the reader in Table I. reckons the columns marked with aſteriſks to be minutes of time, the other columns give the equatoreal parts or motion in degrees and minutes; if he reckons the aſteriſk columns to be ſeconds, the others give the motion in minutes and ſeconds of the equator; if thirds, in ſeconds and thirds. And if in Table II. he reckons the aſteriſk columns to be degrees of motion, the others give the time anſwering thereto in hours and minutes; if minutes of motion, the time is minutes and ſeconds; if ſeconds of motion, the correſponding time is given in ſeconds and thirds. An example in each caſe will make the whole very plain.

EXAMPLE I.

In 10 hours 15 minutes 24 ſeconds 20 thirds, how much of the Equator revolves through the Meridian?

			Deg.	M.	S.
Hours	10	- -	150	0	0
Minutes	15	- -	3	45	0
Seconds	24	- -	0	6	0
Thirds	20	- -	0	0	5
		Anſwer	153	51	5

EXAMPLE II.

In what time will 153 degrees 51 minutes 5 ſeconds of the Equator revolve through the Meridian?

			H.	M.	S.	T.
Degrees	150	- -	10	0	0	0
	3	- -	0	12	0	0
Minutes	51	- -	0	3	24	0
Seconds	5	- -	0	0	0	20
		Anſwer	10	15	24	20

For the convenience of perſons born in any part of England, who may want to calculate their own nativity, I have added the following table of the latitude and longitude of the moſt conſiderable towns in the kingdom, which will likewiſe anſwer for any other places of birth that happen near them.

A TABLE of the LATITUDE and LONGITUDE of the principal CITIES and TOWNS in ENGLAND.

	Lon.		Lat.			Lon.		Lat.	
Reading, Berkſhire	22	30	51	23	Newcaſtle, Northumberland	21	51	54	58
Bedford, Bedfordſhire	22	55	52	8	Nottingham, Nottinghamſhire	22	14	52	57
Buckingham, Buckinghamſhire	22	57	51	59	Oxford, Oxfordſhire	22	11	51	46
Cambridge, Cambridgeſhire	23	32	52	13	Oakham, Rutlandſhire	22	40	52	40
Ely, Cambridgeſhire	23	40	52	25	Shrewſbury, Shropſhire	20	36	52	43
Cheſter, Cheſhire	20	21	53	14	Briſtol, Somerſetſhire	19	41	51	27
Launceſton, Cornwall	18	41	50	43	Bath, Somerſetſhire	20	55	51	22
Carliſle, Cumberland	20	36	54	57	Wells, Somerſetſhire	20	39	51	12
Derby, Derbyſhire	21	54	52	57	Litchfield, Staffordſhire	21	29	52	12
Exeter, Devonſhire	19	38	50	42	Ipſwich, Suffolk	24	42	52	10
Crookherne, Somerſetſhire	21	9	50	45	Guildford, Surrey	22	54	51	12
Dorcheſter, Dorſetſhire	20	47	50	40	Chicheſter, Suſſex	22	40	50	47
Durham, Durham	22	0	54	46	Coventry, Warwickſhire	21	54	52	27
Colcheſter, Eſſex	24	25	51	59	Kendal, Weſtmoreland	20	41	54	21
Glouceſter, Glouceſterſhire	21	7	51	52	Saliſbury, Wiltſhire	21	28	51	3
Winchеſter, Hampſhire	22	4	51	2	Worceſter, Worceſterſhire	21	8	52	13
Hertford, Hertfordſhire	23	22	51	50	York, Yorkſhire	22	21	53	57
Hereford, Herefordſhire	20	38	52	5	Beaumarais, Angleſea	19	8	53	24
Huntingdon, Huntingdonſhire	23	12	52	21	Brecknock, Brecknockſhire	19	56	51	59
Canterbury, Kent	24	43	51	18	Carmarthen, Carmarthenſhire	18	54	51	55
Rocheſter, Kent	24	7	51	24	Bangor, Carnarvonſhire	19	5	53	21
Lancaſter, Lancaſhire	20	33	54	6	Cardigan, Cardiganſhire	18	34	52	19
Leiceſter, Leiceſterſhire	22	14	52	39	Denbigh, Denbighſhire	19	51	53	14
Lincoln, Lincolnſhire	22	54	53	14	St. Aſaph, Flintſhire	19	49	53	21
LONDON	23	26	51	32	Llandaff, Glamorganſhire	20	2	51	32
Monmouth, Monmouthſhire	20	30	51	51	Montgomery, Montgomeryſhire	20	10	52	37
Portſmouth, Hampſhire	22	26	50	50	St. David's, Pembrokeſhire	17	56	51	59
Norwich, Norfolk	24	45	52	44	Radnor, Radnorſhire	20	10	52	20
Peterborough, Northamptonſhire	23	7	52	34					

Thus by proper attention to the rules and directions preceding, may any perſon, though of ſmall abilities, erect the horoſcope, and introduce the ſigns, planets, and ſtars, therein, at any given time required. This is indiſputably a conſiderable advancement in the practical part of the Science of Aſtrology; though it muſt be owned, that the mere knowledge of thus deſcribing and arranging the planets in the horoſcope, without we add unto it the ability of defining, from ſome certain and experienced rules, the meaning, effects, and influences, of them, under whatever aſpects or ſituations they may be found, can be of but little or no advantage. To make this apparent, let me but aſk the reader to turn to the foregoing figure of the heavens, erected for the 11th of June 1784, and deſcribe the natural meaning and indications of the ſigns and planets we have taught him to place therein? A compliance with this he finds impoſſible, not having either by theory or practice attained to them. As a key to this important acquiſition, I ſhall now lay down ſome experienced rules and aphoriſms, which ſhould be attentively conſidered, and thoroughly underſtood, before any further advances are made in the ſtudy. I ſhall therefore begin with the following General Axioms.

I. That

I. That every ſign, planet, and fixed ſtar, hath a ſpecific and particular effect in one houſe, or part of the heavens, different from what they have in another.

II. That the Sun by himſelf in any houſe of a figure hath one effect, the Moon another, Saturn another, Jupiter another, and ſo on through the whole. And that this holds good alſo in reſpect to the ſigns and fixed ſtars.

III. That, as a planet hath one effect in himſelf, ſo hath he another when joined in conjunction with another planet; and by a ſextile, quartile, trine, and oppoſition.

IV. That the quartile and oppoſition of Saturn and Mars have one effect; and the quartile and oppoſition of Jupiter and Venus another.

V. That a planet hath one ſpecial or ſpecific effect when lord of the firſt houſe or aſcendant; another when lord of the ſecond houſe; another when lord of the third houſe; and, when lord of the fourth, ſtill another; and ſo on through all the twelve houſes of heaven.

VI. That whatever point of the heavens retains the Sun as ſignificator in any nativity retains a ſolar force and influence in reſpect to that native as long as he lives. The ſame rule extends to the Moon, and to Saturn, Jupiter, Mars, Venus, &c. Wherefore the horoſcope or aſcendant in every geniture hath and doth contain a radical influence over the native's life; the mid-heaven over his actions and occupation; and each of the other houſes over thoſe particular events and viciſſitudes to which it reſpectively appertains.

VII. That the ſame point in the heavens, which in one nativity is the place of Sun, may in another nativity be the place of Saturn, Jupiter, Mars, Venus, Mercury, or the Moon.

VIII. That every agent, acting by itſelf, acts only according to its own peculiar form and virtue.

IX. That every patient ſuffers according to its own proper nature; and that whatever is received is received only in proportion to the capacity of the receiver.

X. That the ſame, always exiſting, muſt always work the ſame effect in or upon the ſame ſubject. Theſe being premiſed, we ſhall conſider

The

The Effects of each PLANET in each of the TWELVE HOUSES.

SATURN in the firſt houſe, or aſcendant, ſhows melancholy, with many ſorrows; if near the aſcendant, ſhort life; if at a diſtance, innumerable troubles; in the ſecond, deſtroys the ſubſtance; in the third, hatred between brethren, and danger and loſs in journeying; in the fourth, death of father and mother before the native, loſs of inheritance and friends; in the fifth, barrenneſs, death of children, or diſobedient ones if living; in the ſixth, much ſickneſs, croſſes by ſervants, and loſſes by cattle; in the ſeventh, an ungovernable wife, ſhort and wretched life, with many public enemies; in the eighth, a violent death and loſs of legacies; in the ninth, many loſſes by ſea; in the tenth, diſhonour, impriſonment, ſhort life to the parents, death by ſentence of a judge; in the eleventh, deſpair, falſe friends, death of children; in the twelfth, ſorrow, trouble, impriſonment, and perſecution, by private enemies. Theſe are the common effects of Saturn, when ſignificator, and weak or meanly dignified.

JUPITER in the firſt gives a good, happy, and long, life, juſt and honeſt; in the ſecond, profuſion of riches; in the third, friendſhip of brethren, and fortunate journeys; in the fourth, lands and inheritances, with an honourable life and end; in the fifth, many children obedient and virtuous; in the ſixth, health and faithful ſervants, profit by dealing in cattle; in the ſeventh, an honourable marriage, a good wife, an honeſt, wiſe, diſcreet, virtuous, woman; in the eighth, a natural death, long life, legacies; in the ninth, a true Chriſtian, eccleſiaſtical preferment, profitable ſea-voyages; in the tenth, preferment, great and durable honours, and riches, by trading; in the eleventh, increaſe of riches, faithful and great friends, the fulfilling of all his deſires; in the twelfth, profit by cattle, victory over private enemies: this if he be ſtrong; if weak, the good will be much abated.

Mars in the firſt houſe denotes ſhortneſs of life, quarrelſomeneſs, ſcars in the head or face; in the ſecond, poverty, want, and many troubles; in the third, evil brethren, danger in travelling, atheiſt, an ungodly perſon; in the fourth, ſhort life to the father, ſtrife between him and the native, deſtruction to his inheritance; in the fifth, wicked children, and of ſhort life, or ſickly; in the ſixth, fevers, bad ſervants, loſs of cattle; in the ſeventh, quarrels, law-ſuits, public enemies, an evil wife, ſickneſs, a follower of lewd women; in the eighth, a violent death, loſs of ſubſtance, poverty; in the ninth, changing of religion, loſs at ſea by robbers, an atheiſt; in the tenth, unfortunate honour, troubles from magiſtrates, ſickneſs to the mother, martial preferment; in the eleventh,

eleventh, falſe friends, loſs of ſubſtance. In the twelfth, impriſonment, loſs by ſervants and cattle, many private enemies: this if Mars be weak and afflicted; if ſtrong, theſe evils abate, and ſometimes the contrary good takes place.

Sol in the firſt gives honour, glory, and long life. In the ſecond, a flow of riches continually, but a conſumption of it. In the third, good brethren and journeys, a ſtickler for his religion. In the fourth, honour in age, a great and noble inheritance. In the fifth, few children, yet ſuch as will be good and virtuous. In the ſixth, diſeaſes of the mind. In the ſeventh, a good wife, honourable adverſaries, and ſickneſs. In the eighth, a good portion with a wife, danger of a violent death. In the ninth, truly religious, eccleſiaſtical preferment, gain by the ſea. In the tenth, greatneſs, honour, glory, and power, from kings, princes, and noble women, much exceeding the quality of the native's birth; the friendſhip of perſons of high degree. In the eleventh, great and noble friends, and very faithful, the fulfilling of one's hopes. In the twelfth, powerful adverſaries: this if ſtrong; if weak, in many things the contrary.

Venus in the firſt gives health, but inclines to the pleaſure of women. In the ſecond, riches in abundance by women's means. In the third, religious loving brethren, good journeys. In the fourth, an inheritance, honourable old age. In the fifth, many children, comely, obedient, and virtuous. In the ſixth, ſickneſs from womankind, faithful pleaſing ſervants, profit in ſmall cattle. In the ſeventh, an incomparably good and virtuous wife, a happy marriage, and having but few enemies. In the eighth, a good dowry with a wife, a natural death. In the ninth, eccleſiaſtical preferment, a really religious man, profit by ſea. In the tenth, honour and preferment by women's means, the favour of great women, In the eleventh, honourable and faithful female friends. In the twelfth profit by great cattle, free from the power of private enemies: this if ſtrong; if weak the contrary.

Mercury in the firſt gives noble thoughts, good invention, graceful elocution, a lover of arts and ſciences. In the ſecond, profit by arts and ſciences, books, writings, and the like. In the third a mathematician, ſwift and proſperous journeys, a ſcholar, one of an excellent invention, crafty brethren, a moral perſon. In the fourth, the getting of an inheritance by cunning or deceit. In the fifth, ingenious children. In the ſixth, thieviſh ſervants, diſeaſes of the breath and brain. In the ſeventh, a fomenter of quarrels, vexatious law-ſuits; a diſcreet wife. In the eighth, an augmentation of eſtate by wills and legacies, death by a conſumption. In the ninth, an incomparable artiſt, and one that under-

ſtands all ſciences, even the moſt obſcure and occult things, a finder-out of many new and excellent inventions. In the tenth, liberal preferment, or a ſecretary to ſome great perſon. In the eleventh, inconſtant friends. In the twelfth, his private enemies will be of little effect. This if Mercury be ſtrong and not afflicted; if weak, the good will much abate.

Luna in the firſt ſhows the native will travel; will gain ſuperiority and rule over others; the favour of princes and noble women, and great advantages thereby. In the ſecond, ſometimes riches, ſometimes poverty, an unſtable fortune. In the third, many journeys. In the fourth, gain by travelling. In the fifth, many children. In the ſixth, diſeaſes of the brain, good ſervants, and gain by ſmall cattle. In the ſeventh, an honourable marriage. In the eighth, danger of drowning, but otherwiſe a long and healthful life. In the ninth, travels beyond ſea, inconſtancy in religion, acquaintance with arts and ſciences. In the tenth, great honour unto the native, profit by ſea-voyages; the favour of ſome noble women. In the eleventh, the friendſhip of great ladies, and noble friends. In the twelfth, the common people will be his private enemies. This if Luna be ſtrong and free from affliction; if weak and afflicted, the contrary.

The Dragon's Head in the firſt ſhows honeſty. In the ſecond, a good eſtate. In the third, fortunate journeys and honeſt kindred. In the fourth, gain by land and travels. In the fifth, long life; happy and virtuous children. In the ſixth, health, good ſervants, and profit in cattle. In the ſeventh, an honeſt and virtuous wife. In the eighth, many legacies, and a natural death. In the ninth, ſincere piety, proſperity at ſea. In the tenth, durability of honour. In the eleventh, everlaſting and faithful friends. In the twelfth, open enemies; but the poſition of the Dragon's Tail in the ſame places ſignifies the contrary. The poſition of the Part of Fortune gives ſubſtance from all thoſe things ſignified by that houſe in which it is poſited, unleſs afflicted by the preſence or beams of a malevolent planet.

GENERAL EFFECTS of the PLANETS in each of the TWELVE SIGNS of the ZODIAC.

Saturn, in his own houſe, ſignifies wiſdom, prudence, and ſtability of fortune. In the houſes of Jupiter, a juſt man, and one that will be rich, and acquire honour. In the houſes of Mars, a ſtrong body and furious. In the houſes of Sol, greatneſs and honour. In the houſes of Venus, a ſecret lover of women. In the houſes of Mercury, one that is ſtudious of arts and ſciences. In the houſe of Luna, infirmities of the breaſt and lungs.

Jupiter,

JUPITER, in the houſes of Saturn, ſignifies avarice and covetouſneſs, living always in fear of poverty. In his own houſes, infinite riches, honours, and dignities, and that among great perſons and clergymen. In the houſes of Mars, the native may riſe to honour by war. In the houſes of Sol, ſhows honour, glory, and treaſure, from kings and great perſons. In the houſes of Venus, riches by women, or an honourable wife. In the houſes of Mercury, a good rhetorician. In the houſe of Luna, increaſe of ſubſtance beyond expectation, with honour and renown; for Cancer is not only the exaltation of Jupiter, but alſo a cardinal ſign, and the northern tropic.

MARS, in the houſes of Saturn, ſhows a lofty and magnanimous ſpirit, and wiſe. In the houſes of Jupiter, it ſhows the acquaintance of kings, princes, and noblemen. In his own houſes, a great and ingenious wit, a mathematician. In the houſes of Sol, ſoreneſs of the eyes, danger of a violent death. In the houſes of Venus, luxurioufneſs, a boaſter, given to falſehood, and a deluder of women. In the houſes of Mercury, one ingenious in arts and ſciences, but covetous, knaviſh, and deceitful. In the houſe of Luna, a wavering, furious, raſh, man, one that may arrive to honour, but will precipitate himſelf therefrom afterwards.

SOL, in the houſes of Saturn, ſhows a dejected forlorn man. In the houſes of Jupiter, one that ſhall attain honour and glory in the world, and be a companion of princes. In the houſes of Mars, a great and eminent man, a commander, captain, or general of an army, a ſubtle, crafty, politic, ſtateſman. In his own houſe, one that may attain the height of honour, glory, and renown, *quod capax*, according to the quality of his birth. In the houſes of Venus, one that will riſe or fall by means of women. In the houſes of Mercury, a good engineer, a ſoldier, and mathematician. In the houſe of Luna, honour by different women, but ſuch as he afterwards ſhall receive prejudice from.

VENUS, in the houſes of Saturn, ſignifies hopes of honour and friends, many children, and old age. In the houſes of Jupiter, ſhort journeys, ſickneſs, impriſonment, or death. In the houſes of Mars, private and public enemies, and many journeys; as alſo a lover of different women. In the houſes of Sol, a ſincere lover of his friends, and a lover of his children. In her own houſes, a healthful, long-lived, perſon, juſt and religious. In the houſes of Mercury, one covetous, but ſickly, religious, yet an enemy to himſelf. In the houſe of Luna, a traveller, and one that will arrive to great honour and preferment.

MERCURY,

MERCURY, in the houſes of Saturn, ſhews honour and travelling by ſea, with much pleaſure, but ſickneſs withal. In the houſes of Jupiter, lands, inheritances, an honourable wife, and good friends. In the houſes of Mars, private enemies; ſickneſs, many journeys, and a ſhort life. In the houſes of Sol, lands and inheritances, yet ſubject to impriſonment, and private enemies. In the houſes of Venus, much wealth and riches, travelling by ſea, one religious, with ſome ſickneſs. In his own houſes, wit and ingenuity, knowledge of arts and ſciences, honour and renown, and a lover of children. In the houſe of Luna, many good friends, and many journeys by land.

LUNA, in the houſes of Saturn, ſignifies one religious, and having many adverſaries; as alſo ſore eyes. In the houſes of Jupiter, a ſickly body, but one that ſhall attain honour, glory, renown, and the favours of great men. In the houſes of Mars, a lover of friends and children. In the houſe of Sol, one that ſhall be very rich through his own induſtry. In the houſes of Venus, a great lover of children, and one that ſhall have many friends. In the houſes of Mercury, inheritances, lands, and private enemies. In her own houſe, happineſs and long life.

GENERAL EFFECTS FROM THE POSITION OF THE LORDS OF THE HOUSES.

The lord of the aſcendant, in the aſcendant, ſhows a fortunate and happy life, and one that ſhall overcome all his enemies. In the ſecond, riches and wealth by his own induſtry. In the third, many journeys. In the fourth, lands and inheritance. In the fifth, children, and one given to pleaſure. In the ſixth, ſickneſs. In the ſeventh, public adverſaries, the man will be an enemy to himſelf. In the eighth, legacies. In the ninth, one religious, learned, and a traveller into foreign countries. In the tenth, honour, preferment, and favour of princes. In the eleventh, friends. In the twelfth, danger of impriſonment.

The lord of the ſecond, in the ſecond, imports great wealth. In the third, wealth by brethren and travelling. In the fourth, by the father. In the fifth, by gaming. In the ſixth, wealth by dealing in cattle. In the ſeventh, by marriage, and womankind. In the eighth, by legacies. In the ninth, by the church, arts and ſciences, religion, and the ſea. In the tenth by honour, preferment, trade, merchandiſe. In the eleventh, by friends. In the twelfth, by great cattle. In the aſcendant, by birth, or good fortune.

The lord of the third, in the third, ſhows affectionate brethren, good journeys. In the fourth, gain by travelling. In the fifth, pleaſure

ſure in travelling. In the ſixth, ſickneſs in travelling. In the ſeventh, thieves and robbers, and ſometimes the native meets with a wife. In the eighth, death in travelling. In the ninth, religious journeys. In the tenth, for preferment, trade, and the like. In the eleventh, for ſtudy and improvement. In the twelfth, impriſonment in travelling. In the aſcendant, for pleaſure, and in purſuit of uſeful diſcoveries. In the ſecond, for profit, wealth, and riches.

The lord of the fourth in the fourth, foreſhows a good eſtate or inheritance, a father of long life. In the fifth, that the eſtate ſhall go to the native's children. In the ſixth, that an eſtate may be acquired by phyſic. In the ſeventh, that he may have an eſtate with a wife. In the eighth, by ſome gift, legacy, or wife's portion. In the ninth, by merchandiſe, by arts and ſciences, or by the church. In the tenth, by ſome office, dignity, or preferment. In the eleventh, by means of a friend. In the twelfth, by dealing in great cattle. In the aſcendant, by inheritance. In the ſecond, by purchaſe. In the third, by travelling, or by the death of brethren.

The lord of the fifth in the fifth, indicates ſtrong, lively, and virtuous, children. In the ſixth, that his children ſhall be induſtrious to gain wealth, and it may be by his ſervants. In the ſeventh, that they will travel, and that the native and they will diſagree. In the eighth, that they ſhall poſſeſs the mother's dowry. In the ninth, that they ſhall be given to pleaſure, and go to ſea for the father. In the tenth that they ſhall be ſickly, and follow the father's trade. In the eleventh, that they ſhall have many public adverſaries, and prove enemies to themſelves. In the twelfth, that they ſhall have many legacies, yet prove enemies to their parents. In the aſcendant, they will prove religious, and learned, and love their parents. In the ſecond, they will prove honourable, and poſſeſs the native's ſubſtance. In the third, that they ſhall have many friends, and ſuch as will be of their own kindred. In the fourth, that they will have many private enemies.

The lord of the ſixth in the ſixth, foreſhows ſickneſs, yet juſt ſervants. In the ſeventh, ſickneſs by women, and quarrelling. In the eighth, danger of a violent death, and dangerous ſickneſs. In the ninth, ſickneſs at ſea. In the tenth, ſickneſs from hard labour and employment in ſome trade. In the eleventh, by loſs of ſome friend, or fruſtration of his expectations. In the twelfth, by vexation of private enemies. In the aſcendant, by irregularity of life. In the ſecond, by loſs of ſome eſtate. In the third, by reaſon of ſome journey. In the fourth, by loſs

of inheritance or diſappointment in trade. In the fifth, from vexatious children and looſeneſs of life.

The lord of the ſeventh in the ſeventh, ſhows ſickneſs or death to the native; yet a good wife. In the eighth, danger of loſing the wife's fortune. In the ninth, ſhe will be a ſtranger to him, and a traveller. In the tenth, ſhe will be honourable, and poſſeſs a good inheritance. In the eleventh, ſhe will be an entire lover of him and of his children. In the twelfth, ſhe will be his private enemy. In the aſcendant, ſhe will be a very great lover of her huſband. In the ſecond, ſhe will be the augmentation of his eſtate. In the third, ſhe will be a lover of her huſband's kindred, and deſire to go beyond ſea. In the fourth, ſhe will be very honourable, and the native ſhall have land by her. In the fifth, a lover of the native's children. In the ſixth, ſhe will be a great affliction to the native and herſelf.

The lord of the eighth in the eighth, ſhows the native ſhall die a natural death, and that he ſhall have a rich wife. In the ninth, he will be in danger of drowning. In the tenth, his death may be by ſentence of the judge. In the eleventh, by the conſpiracy of ſome pretended friend. In the twelfth, by conſpiracy of a private enemy. In the aſcendant, by the native's own irregularity. In the ſecond, by means of ſome moneys or goods. In the third, either by the conſpiracy of ſome brother, kinſman, neighbour, or thief. In the fourth, by means of the loſs of an eſtate, or ſome grief. In the fifth, by drunkenneſs and debauchery. In the ſixth, by ſickneſs. In the ſeventh, by a public adverſary, or eminent grief.

The lord of the ninth in the ninth, ſhows good ſea-voyages, knowledge of arts and ſciences, a religious perſon. In the tenth, that religion will be profitable and honourable, and the native ſhall be famous for his learning. In the eleventh, church dignity, and merchandiſe, by means of a friend. In the twelfth, church lands, and that the native will have clergymen for his enemies. In the aſcendant, makes the native truly religious and learned; and a merchant. In the ſecond, riches by ſea, arts, ſciences, and the church. In the third, a ſectarian. In the fourth, gain by the church. In the fifth, one of a looſe religion. In the ſixth, honourable church preferment; and yet that the native may be a ſlave in his religion. In the ſeventh, an enemy to the church. In the eighth, death or perſecution for his religion.

The lord of the tenth, in the tenth, great honour, glory, and renown. In the eleventh, by means of a friend. In the twelfth, through an enemy.

enemy. In the aſcendant, by the native's own induſtry. In the ſecond, by means of his money. In the third, by a brother, kinſman, or neighbour, or by travel. In the fourth, by his father. In the fifth, by a wife. In the eighth, by a wife's fortune; it may alſo ſignify a violent death. In the ninth, by religion, arts, ſciences, and navigation.

The lord of the eleventh in the eleventh, denotes great friends. In the twelfth, private friends. In the aſcendant, friends indeed to the native. In the ſecond, ſuch as ſhall augment the native's fortune. In the third, ſuch as are of his kindred or neighbours, or as he ſhall find in travelling. In the fourth, his father. In the fifth, ſome friends of his wife. In the ſixth, his ſervants. In the ſeventh, his wife. In the eighth, ſome brother's ſervant. In the ninth, a clergyman, merchant, or lover of arts. In the tenth, kings, princes, nobles, or great perſons.

The lord of the twelfth in the twelfth, denotes ſtrong and powerful private enemies. In the aſcendant, ſuch as are among his own family or houſehold. In the ſecond, ſome perſon envying his ſituation or eſtate. In the third, kindred and neighbours. In the fourth, his father. In the fifth, his children. In the ſixth, his ſervant. In the ſeventh, his wife. In the eighth, ſome diſtant relation. In the ninth, ſome merchant, foreign dealer, or dignitary in the church. In the tenth, kings, princes, or men in power. In the twelfth, ſome particular reputed friend.

GENERAL EFFECTS PRODUCED BY THE ASPECTS.

Of the CONJUNCTION.

The conjunction of Saturn and Jupiter ſhows inheritances of houſes and lands, poſſeſſions, and many worldly profits ariſing from cultivating the earth, and tillage, if Mars afflict not, nor the evil beams of Sol. If Jupiter is ſignificator, the native is miſtruſtful.

The conjunction of Saturn and Mars ſhows much evil, the native will be afflicted and vexed, ſhall undergo many troubles, and go through great difficulties. If you would know the cauſe of the good or evil, you muſt conſider the houſe in which the configuration happens, and what houſe the configurated planets are lords of, and accordingly you may nearly ſpeak to the particular matter or accident, be it good or evil; for things are much varied according to the diverſity of poſition and domination of the planets, by which you muſt neceſſarily vary thoſe judgments.

The

The conjunction of Saturn and the Sun, ſhows the loſs of inheritance, danger of houſes being burnt, the native likely to be cheated, to receive much detriment, and, it may be, loſe all and become poor; except a fortunate planet be poſited in the ſecond houſe.

The conjunction of Saturn and Venus ſhows one libidinous, and that he ſhall marry a woman wholly of an oppoſite temper and diſpoſition to himſelf, get diſhonour among women-kind, be unhappy in marriage, and lead, by reaſon of his wife, a very diſconſolate life. If Venus be ſignificatrix, ſhe is much afflicted; but, if Saturn, then the conjunction is beneficial; and this is to be obſerved in ſimilar caſes.

The conjunction of Saturn and Mercury ſhows craft, ſubtilty, and policy, that the native will dive into many ſecret, deep, and occult, things, find out myſteries, be covetous and proud, mixed with a certain kind of gravity. If Saturn be ſignificator, the native has a good elocution; but, if Mercury, he has a great impediment in his ſpeech.

The conjunction of Saturn and Luna ſhows one poor and obſcure; if Saturn be ſignificator, the man is changeable, ſeldom an hour in one mind, often doing things, and then repenting of them again; but, if Luna be ſignificatrix, he is grave, cautious, malapert, over-wiſe and conceited, and for the moſt part wilful in all things.

The conjunction of Jupiter and Mars: if Jupiter be ſignificator, makes the native choleric, haſty, angry, bold, proud, preſumptuous, and daring; gives him ſome martial command, and glory and renown in warlike undertakings; but, if Mars be ſignificator, it makes him milder, religious, good, juſt, gives him preferment in the law, or he becomes a prieſt, deacon, biſhop, or other dignitary in the church.

The conjunction of Jupiter and Sol: if Jupiter be ſignificator, he afflicts the native ſeverely, caſts him into a deep melancholy or deſpair, ſeizes him with a fever or frenzy, brings the body to a conſumption, and afflicts the eſtate with conſiderable loſs, even to his utter ruin and deſtruction; yet, when by direction Jupiter frees himſelf from Sol's beams, theſe evils will ceaſe; but, if Sol be ſignificator, he ſo debilitates Jupiter, that the configuration can promiſe nothing, but it makes the native religious.

The conjunction of Jupiter and Venus: if Jupiter be ſignificator, the native is ſuperlatively happy (more eſpecially if the configurations happen in Piſces, the houſe of Jupiter, and exaltation of Venus); he increaſes in wealth

wealth and ſubſtance, in honour and glory, in health of body, and tranquillity of mind, having in general the love of woman-kind; but, if Venus be ſignificatrix, the native has beauty, health, and riches, attains to great honour and renown, is truly virtuous, pious, and religious, and has generally eccleſiaſtical or juriſprudential preferment. This is one of the moſt happy configurations that can be.

The conjunction of Jupiter and Mercury, if Jupiter be ſignificator, makes the native virtuous, religious, wiſe, of great knowledge, and of good elocution, makes a general ſcholar, and gives him the knowledge of moſt arts and ſciences; he may prove to be the ambaſſador of a prince, or ſuch-like; but, if Mercury be ſignificator, the native is ſolid, ſerious, and grave, pious and religious, and probably may acquire a good eſtate by merchandiſe or ſome eccleſiaſtical promotion.

The conjunction of Jupiter and Luna; if Jupiter be ſignificator, the native proves a traveller, it may be beyond ſea; he is generally of a changeable and mutable mind, and, although naturally of a very good humour and condition, yet ſometimes pettiſh, froward, and peeviſh. If Luna be ſignificatrix, it gives great riches and treaſures, according to the native's capacity or birth, makes him prudent, wiſe, religious, and honourable; gives him the acquaintance of great and worthy men clergymen, and ſuch-like, and probably church preferment.

The conjunction of Mars and Sol ſhows a hot and dry conſtitution, danger of ſhort life, and death by hectic fevers, maraſmus, or by fire or lightning. If Mars be ſignificator, the native has the favour of kings and princes, and it may be their frowns too, to his utter undoing; he may riſe haſtily, but perhaps to a precipice. If Sol be ſignificator, the native proves valiant and warlike, attains ſome martial command or preferment; but if he goes into war he is killed in the battle, or at beſt comes off wounded, or with the loſs of a limb.

The conjunction of Mars and Venus: if Mars be ſignificator, the native is given up to women, and retains the acquaintance of ſuch as have an infamous life and converſation; he is kind, gentle, and courteous, and, though ſometimes haſty, yet of a good humour and diſpoſition, inſomuch that his kindneſs is oftentimes his undoing; but, if Venus be ſignificatrix, the native is luſtful, laſcivious, a fornicator, adulterer; given overto wicked and lewd courſes, haſty, raſh, proud, inconſiderate, quarrelſome, and running himſelf into many hazards, dangers, troubles, and loſſes.

The conjunction of Mars and Mercury: if Mars be ſignificator, he makes the native pragmatical, talkative, a ſmatterer in learning, a babbler, and deceiver, yet induſtrious for the promotion of his own ends and deſigns; it gives no great preferment, he may be a knaviſh apparator, cheating petty-fogger, or pedantic pedagogue; but, if Mercury be ſignificator, the native proves one of harſh manners and converſation, of an ill life, a thief, highwayman, felon, murderer, traitor, &c.

The conjunction of Mars and Luna: if Mars be ſignificator, the native is of evil manners and infamous converſation; riſes to no great preferment; but, if it ſhould ſo chance that the ſcale ſhould turn, his riſe may be by means of ſome great lady; but, if Luna be ſignificatrix, the native is bold, raſh, adventurous, quarrelſome, furious, given to cruelt and baſe actions, may prove a thief, murderer, or traitor; ſeldom lives long, for this poſition ſignifies a ſhort life, and that the native may die a violent death, by the means of fire, iron, a fall, blow, wound, or by the hands of the executioner.

The conjunction of Sol and Venus: if Sol be ſignificator, it makes the manners of the native ſoft and effeminate, yet he is born to glory, and to do and perform great actions; he obtains the love of women, but aſſociates himſelf with ſuch as are baſe, obſcure, libidinous, infamous, and much below his rank and quality. If Venus is ſignificatrix, it ſhows a ſhort life, one aiming at glory, but not attaining it; the native is hectic or conſumptive, melancholy, meets with many croſſes, loſſes, and vexations, lives not out half his days.

The conjunction of Sol and Mercury: if Sol be ſignificator, the native is adorned with wit, ingenuity, learning, arts, ſciences, policy, underſtands languages, and the power of words; and, becauſe Mercury delights to be under the Sun-beams, not being thereby hurt, as are the other planets, the native has excellent elocution, and proves a good rhetorician and logician. If Mercury be ſignificator, he bends all his wit, craft, and policy, for the accompliſhment of high matters, and the attaining of great things; he becomes the favorite of a king, prince, or great man.

The conjunction of Sol and Luna: if Sol be ſignificator, though he generally gives a great and high ſpirit, and aiming at magnificent things, yet this configuration gives only mean and low acquaintance, and the ſociety of the common people, makes the native mutable and changeable, and his fortune unſtable. If Luna be ſignificatrix, the native ſhall aim at noble and gallant things, but not attain them; many croſſes ſhall befal him, and his life ſhall be ſhort.

The

The conjunction of Venus and Mercury: if Venus be ſignificatrix, it gives a delicate beautiful body, adorned with wit, ingenuity, and eloquence, makes the native courteous and complaiſant, furniſhes him with variety of arts, and learning, and is a configuration of very good import; if Venus be lady of the ſecond, it gives a good augmentation of fortune through merchandiſe, or the ſtudy of arts and ſciences. If Mercury be ſignificator, it makes the native an orator, furniſhes him with courtſhip, ſoft and effeminate words, makes him pleaſant in all company, gives him the ſociety and love of women, and, if Venus be ſtrong, of great ladies; in a word, it makes him exceedingly happy.

The conjunction of Venus and Luna, if Venus be ſignificatrix, makes the native mutable and changeable, a mere Proteus, yet with a deal of pleaſantneſs and ſatisfaction to others; it makes him of many words, a great promiſer, but no performer; proud, lofty, conceited, and gives him profit by the ſea, and all lunar and moiſt commodities. If Luna be ſignificatrix, the native is very effeminate and courtly, having a voluble tongue, free language, and excellent diſcourſe, inclined to the love of women, which, if Venus be ſtrong, is only to ſuch as are virtuous; delights in muſic, dancing, and merry company, never thinking of ſorrow, or laying any thing to heart.

The conjunction of Mercury and Luna, if Mercury be ſignificator, makes the native travel into foreign countries, deſirous to ſee new things, faſhions, and places; gives him favour and eſteem among the ladies, and to be in great eſtimation among the popularity, by means of whom he riſes to a good fortune and to great proſperity in the world. If Luna is ſignificatrix, it makes the native ingenious, and a lover of learning, ſeeking after the knowledge of moſt arts and ſciences; chiefly the mathematics, geography, coſmography, and navigation, by which he attains credit and reputation; he delights in journeys and embaſſies, being of a mutable and inconſtant humour and diſpoſition.

Of the SEXTILE and TRINE.

The ſextile and trine of Saturn and Jupiter, if Saturn be ſignificator, makes the native grave, ſober, wiſe, religious, pious, and endows him with riches and treaſures of this life, gives him the favour and acquaintance of the rich and great, or the native becomes a merchant, and gains conſiderably by it. If Jupiter be ſignificator, the native is more propenſe to melancholy, is inclinable to dig and delight in the earth and follow huſbandry; ſome eſtate, inheritance, or houſes, may fall to him; and he may be promoted to ſome eccleſiaſtical dignity for his worth, learning, and virtue; however, Saturn ſhows cowardice.

The

The ſextile or trine of Saturn and Mars: if Saturn be ſignificator, his natural ſlowneſs and warineſs turns into raſhneſs and boldneſs, (yet with a kind of temerity;) he runs into precipitate actions, and ſtrange adventures; it commonly gives martial preferment. If Mars is ſignificator, the raſhneſs and daringneſs of diſpoſition are much abated, and the native is guided by very conſiderate and deliberate counſels; if he proves religious, (as ſuch ſeldom do,) he is an abſolute ſectarian, following pertinaciouſly the ſentiments of his own mind: it ſhows an eſtate in land or legacies.

The ſextile or trine of Saturn and the Sun: if Saturn be ſignificator, the native has an auſtere countenance, lightiſh brown hair, large bones, not very fleſhy, ſtooping a little in his going; he has a ſhow of generoſity and nobleneſs in his actions, but paſſionate and ſeeking revenge, yet without any great courage or valour if put to the trial; he probably may attain preferment as court. If Sol be ſignificator, the man is more corpulent, yet with a very decent body and a full round face; given to boaſting and oſtentation, wilful and conceited, yet without any kind of malice, ſcarcely injuring any but himſelf, by his too much extravagant expenſe and prodigality.

The ſextile or trine of Jupiter and Venus: if Saturn be ſignificator, the native is comely, having brown hair, a delighter in women's company, waſting his patrimony upon the female ſex, ſcarcely leaving any eſtate behind for his ſucceſſors, given over to pleaſure and voluptuouſneſs. If Venus be ſignificator, the native is modeſt, ſhame-faced, yet loving his belly well, very affable and courteous, and inclinable to few vicious actions; gains by the dead, from ancient people, and from the fruits and profits of the earth; he has a good repute and converſation, and ſcarcely marries till after thirty years of age.

The ſextile or trine of Saturn and Mercury: if Saturn be ſignificator, the native is conceited, full of chimeras and whims, of plots and contriances, yet not often with effect, though carried on with a great deal of ingenuity; he loves curioſities, and is ſtudious, ſubtil, and reſerved. If Mercury is ſignificator, the native is peeviſh, diſcontented and dejected in his own mind, has ſtrange fancies, and is very wilful, even ſometimes to his own ruin, yet given to the ſtudy of arts and ſciences, and finding out many curious inventions.

The ſextile or trine of Saturn and Luna: if Saturn be ſignificator, the native is wilful, though very changeable of diſpoſition, ſubject to jealouſy and miſtruſt; if Saturn be well fortified, the native becomes popular and

and gains much wealth and eſtimation by the common people; he alſo attains the favour of ſome eminent lady, and becomes famous in his generation. If Luna be ſignificatrix, the native is cold by nature, and of an ill complexion, inclinable to ſordid and mean actions, yet he is deliberate, and, if he does ill, he does it with pre-conſideration; he is apt for invention, but very wilful in all things, conceited of himſelf, ſo that he thinks nothing well done but what he does himſelf.

The ſextile or trine of Jupiter and Mars: if Jupiter be ſignificator, it ſhows one of a free and noble diſpoſition, bold, valiant, and honourable, attempting and attaining brave and honourable exploits, generous to his friends, obliging to his enemies, yet deſiring and endeavouring to rule: he is alſo reſolute and ſubtle; if Mars is ſignificator, the native is a man of a large ſoul, cheering and merry, of a jovial diſpoſition, active, courageous, pious, and a very juſt man; ennobled with valour, victory, and virtue, one of good fame, and obtaining the favour and good-will of great and worthy perſons.

The ſextile or trine of Jupiter and Sol: if Jupiter be ſignificator, it ſhows a ſtrong, tall, well-proportioned, body, of a freſh ruddy complexion, a noble, generous, courageous, ſoul, and of a magnanimous mind, one attempting and achieving great and honourable things: or becomes the favourite of ſome king, prince, or great perſon, and riſes to the top of preferment If Sol be ſignificator, the native is born to honour and glory, and, *quod capax*, arrives to the higheſt of all worldly felicities; he is a man of great ſpirit, performs beneficent and honourable actions; as Jupiter endows him with a fund of treaſure, ſo the liberal ſpirit of Sol makes him waſte it in his too great generoſity.

The ſextile or trine of Jupiter and Venus: if Jupiter be ſignificator, gives a tall and complete perſon, of a pleaſant, loving, courteous, diſpoſition; kind to the female ſex, of an exceeding good nature, and the patron of hoſpitality; it is the aſpect of love, concord, agreement, good-fortune, and riches; the native is preferred, and riſes to honour. If Venus be ſignificatrix, the perſon is comely and lovely, one generouſly diſpoſed, aiming only at things brave, honourable, virtuous, and good: it is the aſpect of virtue and piety, of honour, preferment, and vaſt fortunes in the world; the native has the acquaintance of perſons of the higheſt eccleſiaſtical order, and, it may be, attains the like preferment himſelf.

The ſextile or trine of Jupiter and Mercury; if Jupiter be ſignificator, it ſhows a juſt, virtuous, good, man, ingenious, and of a very ſubtle wit;

it is the aſpect of ingenuity, eloquence, and learning; the native is affable, courteous, mild, and a general lover of learning, one who by his worth and virtue may be the ſecretary or ambaſſador to ſome king or prince. If Mercury be ſignificator, it ſhows one very ingenious, and whoſe wit is mixed with virtue and honeſty; of a deep underſtanding, profound wiſdom, ſound judgment, and ſucceſsful in any enterpriſe; a perſon fit to be the counſellor of a king, or manager of the affairs of a kingdom or commonwealth; generous, free-ſpirited, and perfectly truſty.

The ſextile or trine of Jupiter and Luna: if Jupiter be ſignificator, the native is generally good, juſt, and virtuous, but of a verymutable mind, changing his opinion with the leaſt perſuaſion; it is the aſpect of popularity and general applauſe, and he becomes famous in his generation, and draws after him the love of the common people; he is loquacious, highly conceited of himſelf, fortunate by water and women: if Luna be ſignificatrix, it ſhows one of a generous, noble, juſt, mind, aiming at high and honourable things; he gains by the church and churchmen, and is an exact obſerver of juſtice and truth; and a perſon who by his good nature would oblige the whole world.

The ſextile or trine of Mars and Sol: if Mars be ſignificator, the native has a riſing fortune, proves great, famous, and eminent, in the world, meets with preferment at court, or has the eſpecial favour of ſome king or prince: it is the aſpect of action and honour; he is witty, ingenious, and truſty; faithful even to his adverſaries; of a nimble wit, quick fancy, courteous, and friendly; he may prove a general or commander of an army. If Sol be ſignificatrix, it is the aſpect of valour and victory; the native is of a high ſpirit and courageous, attains military honour and preferment, loves warlike exerciſes, appears a terror to his adverſaries, and riſes far ſuperior to his birth.

The ſextile or trine of Mars and Venus: if Mars be ſignificator, it is the aſpect of liberty and love; if Mars be out of his dignities, the native is vicious above meaſure, loves gaming, wantonneſs, women, and all manner of lewdneſs and debauchery; he is ill-natured, unleſs among his own party, and waſtes and ſpends his fortune upon women; but, if Mars is in his dignities, it ſhows one witty, ingenious, a ſearcher-out of myſteries, and one who ſhall gain a conſiderable fortune in the world. If Venus be ſignificatrix, it is the aſpect of pride, vanity, and vain-glory: the native is comely, bold, raſh, adventurous, fearing nothing, aiming at great things, and promiſing himſelf mountains, but perfecting little; and, if Venus is weak, the perſon is debauched, and guilty of many lewd actions.

The

The ſextile or trine of Mars and Mercury: if Mars be ſignificator, it is the aſpect of confidence and craft; the native has a pregnant fancy, capable of any thing; prudent, ſubtle, bold, very ingenious, eloquent, and ſtudious in moſt arts and ſciences, yet ſomething haſty, and ſubject to paſſion, which being over, the man is good-humoured again. If Mercury is ſignificator, the native is valiant, courageous, ingenious, a lover of military exerciſes, phyſic, ſurgery, and chemiſtry; and may probably get a fortune by the fire, or dealing in martial commodities; the native has generally a good opinion of himſelf.

The ſextile or trine of Mars and Luna: if Mars be ſignificator, it is the aſpect of loquacity and mutability; the native gets by the common people, or by travel, often changing his ſtation or place of dwelling; he is turbulent, furious, and raſh, but is eaſily perſuaded again to a complacent humour. If Luna be ſignificatrix, the native is paſſionate, ambitious of honour, aſpiring to great things, and purſuing them even to a precipice; and, when attained, they ſeldon continue with him; and the reaſon is, becauſe of the mutability and changeableneſs of his own nature, mind, and diſpoſition, which beget a change of his fortunes.

The ſextile or trine of Sol and Venus: if Sol be ſignificator, it is the aſpect of candour and generoſity; the native is exceedingly good-natured, of an heroic diſpoſition, having nothing but gallantry in all his actions; he gets by women, and has the favour of ſome rich lady, by whom he meets either with a good fortune or promotion; he is witty, ingenious, and of an active fancy. If Venus be ſignificatrix, it is the aſpect of grandeur and magnificence; the native meets with court preferment, or has the favour of ſome prince; riſes to high honour and glory in the world; of a good diſpoſition, yet a little paſſionate, ſoon angry, and as quickly appeaſed again; of a free, liberal, diſpoſition, lofty, and a little given to pride and vain-glory; but in general a ſociable, merry, good-humoured, perſon.

The ſextile or trine of Sol and Mercury: if Sol be ſignificator, the native is proud, ambitious, conceited, yet very courteous, and without any ſeeming reſentment; paſſes over ſmall affronts, leſt the taking notice of them ſhould be any prejudice to his grandeur; he is nimble-witted, loquacious, and very good at invention. If Mercury be ſignificator, the native ſeems to riſe in the world wholly by his own wit and ingenuity, and without doubt will attain to a degree of honour above that of his birth and anceſtors' quality.

The

The ſextile or trine of Sol and Luna: if Sol be ſignificator, it is the aſpect of credit and fame, makes the native eminent in the world, born to great actions, and to perform extraordinary undertakings amongſt the common people; he is cried up for a god among the multitude; if he be a prieſt or a phyſician, he has a vaſt number of followers; he is pleaſant, cheerful, and good-natured. If Luna be ſignificatrix, the native is proud, ambitious, coveting after honour and glory, and generally born to enjoy a great meaſure thereof, but very mutable in his reſolves; and, if Luna be weak, he falls into diſhonour again.

The ſextile of Venus and Mercury; if Venus be ſignificatrix, the native is very comely, witty, ingenious, ſubtle, and of a good nature, ſeldom guilty of any diſhonourable action, a good orator, and of an aſpiring fancy, yet ſeldom bringing things to perfection. If Mercury be ſignificator, the native is of an exceeding courteous nature; amorous, one delighting in women's company, by whom he meets either with fortune or preferment; he is wiſe, prudent, juſt, virtuous, a lover of learning, and embelliſhed with many excellent parts, both natural and acquired; but, if Mercury is weak and out of his dignities, the native proves vicious inſtead of virtuous.

The ſextile or trine of Venus and Luna: if Venus be ſignificatrix, the native will certainly arrive to honour, and be made great or rich, by means of ſome eminent lady; he alſo has the eſtimation of the common people, and becomes very popular; but is one of an inconſtant, unſtable, mind, by reaſon of which he performs no great things; he is a comely engaging perſon, neat and genteel, and very apt to be taken with courtſhip. If Luna be ſignificatrix, the native is very effeminate and amorous, of a gentle obliging diſpoſition and temper; one ſober, juſt, and having the love of moſt women that he converſes with; but, if Luna be weak and otherwiſe unfortunate, the native inclines to vice.

The ſextile or trine of Mercury and Luna: if Mercury be ſignificator, the native is witty and ingenious, a lover of novelties and all manner of new inventions and fancies, and mutable and changeable in his mind, reſolution, and in all undertakings; a man purely given to the art of diſſimulation; though a pleaſant companion. If Luna be ſignificatrix, the native dives into arts and ſciences, is ſubtle, crafty, covetous, a lover of himſelf, reſerved, and a little melancholy; if Luna is ſtrong, he makes an excellent orator, a good advocate, and may be a ſecretary to ſome prince or noblemen; if Luna be weak, the native is a complete maſter of the art of deceiving.

Of

Of the QUARTILE and OPPOSITION.

The quartile or oppoſition of Saturn and Jupiter: if Saturn be ſignificator, it ſhows trouble and vexation; if the man be a ſectarian, he is perſecuted by the clergy, tormented, and moleſted; if the conjunction falls in the aſcendant, twelfth, eleventh, tenth, or ninth, houſes, the miſchief falls in the fore part of life, and the native, through his own folly, loſes a great part of his fortune or eſtate. If Jupiter is ſignificator, it is the aſpect of unceaſing troubles and miſeries. The native is a continual loſer, has great croſſes, meets with diſgrace and contempt, and, were he born to a prince's eſtate, would be in danger of becoming a beggar; the native is of a poor low ſpirit, croſs, peeviſh, inactive, dull, miſerable, and unfortunate in the world.

The quartile or oppoſition of Saturn and Mars: if Saturn be ſignificator, it is the aſpect of cruelty and murder; the native is baſe, treacherous, perfidious, envious, quarrelſome, choleric, proud, ſcornful, unſociable, raſh, ungrateful, and a very ill-natured perſon; he has good ſtore of wit, but it is only to do miſchief with, it is the aſpect of treaſon and rebellion; the native is wilful, melancholy, ſubject to many lingering and continuing diſeaſes, and will be in danger of an untimely death by falls, blows, treachery, or poiſon; the native has an unhappy father, from whom he in part derives his turbulent ſpirit, which extremely hurts both himſelf and others.

The quartile or oppoſition of Saturn and the Sun: if Saturn be ſignificator, it is the aſpect of contempt and infamy, it ſhows danger of a violent death, and it may be by the hand of juſtice; the native aims at high and great things, but always miſſes his expectations, for his very attempts only are his ruin, both of goods and eſtate, and may ſometimes coſt his life. The native has a ſhow of boldneſs, courage, and revenge, but his valour is but a vapour. If the Sun be ſignificator, it is the aſpect of treaſon and cowardice; the native is inwardly very ſpiteful and malicious, falſe even to his deareſt friend, ſtudying revenge only by ways occult and cowardly; he is wilful, fearful, and timorous, yet impudently boaſting of great things, far above his ſphere, capacity, underſtanding, or undertaking.

The quartile or oppoſition of Saturn and Venus: if Saturn be ſignificator, it is the aſpect of infamy and vice. The native loves women, deſires unlawful things; his carriage is rude; his condition baſe, given

over to luſts and pleaſures of the fleſh, inclinable to nothing but vicious and ſordid actions, prodigal in his expences, waſteful to the conſumption of his fortunes. If Venus be ſignificatrix, it is the aſpect of deformity and baſeneſs: the native is of a poor, low, baſe, timorous, ſpirit, afflicted with the greateſt of all misfortunes and cataſtrophes, loſes by the fruits and products of the earth, and is indeed a gainer by nothing. It is the deſtruction of the ſignificatrix.

The quartile or oppoſition of Saturn and Mercury: if Saturn be ſignificator, it brings many evils from mercurial men and things, and from proſecution and lawſuits; gives the native an impediment in his ſpeech, and makes him ſtutter, or ſtammer, dulls the fancy, ſpoils the ingenuity, and makes the native wholly intent upon miſchief, wickedneſs, deceit, cheating, and thieving. If Mercury be ſignificator, the native will be unfortunate in all his actions, perpetually poor, of a perverſe, ſelf willed, evil, malicious, envious, treacherous, diſpoſition, and it may be a murderer, for Saturn ſtirs up mercurial men to all manner of wickedneſs; he will be deceitful above meaſure, of a dejected mind, revengeful, and bring nothing to perfection.

The quartile or oppoſition of Saturn and Luna: if Saturn be ſignificator, it is the aſpect of travel and diſcontent; the native is of an indifferent ſtature,, dark or black hair, a diſproportioned body, ſometimes crooked, a traveller, wanderer, or vagabond; one having the ill-will and reproach of all people, and not undeſervedly; a mere deceiver, and ſubject to great and manifold misfortunes from the vulgar. If Luna be ſignificatrix, it is the aſpect of jealouſy, ſuſpicion, and miſtruſt; the native is crooked both in perſon and mind, malicious, deceitful, ſtrongly vicious, ſcandalous, and debauched; he is afflicted all the days of his life with innumerable troubles, croſſes from adverſaries, want of health, waſting of his eſtate, poverty, death of his mother, a ſhort life, and danger of a violent death.

The quartile or oppoſition of Jupiter and Mars: if Jupiter be the ſignificator, it is the aſpect of fury and ingratitude; the native is raſh, furious, adventureſome, quarrelſome, choleric, and ſometimes is vexed with malignant fevers, is in danger of a violent death by a wound or blow; a waſter and deſtroyer of himſelf, running headlong unto precipices, deſirous of rule, reſolute, ill-natured, ſubtle, and perpetually ungrateful to all his friends, forgetting all their kindneſſes. If Mars is ſignificator, it is the aſpect of atheiſm and infidelity; the native waſtes and deſtroys his fortune and ſubſtance; he is bold, audacious, impudent, and incorrigible; of a proud, ſcornful, ſcoffing, haughty, inſolent, humour, a deſpiſer of

of religion, virtue, piety, and moral honesty: and is the abomination of all good men.

The quartile or opposition of Jupiter and the Sun: if Jupiter be significator, it is the aspect of arrogance and vain-glory; the native is profuse and riotous, given to all sorts of excess and prodigality, and loses his expectation; this configuration deprives him of all manner of honour and preferment: he is noble, lofty, and brave, but only in outward appearance, and does nothing but to be seen of men. If the Sun is significator, the native wastes his patrimony, is proud, lofty, and pragmatical; a despiser of the church and religion, and a great lover of pleasure and dissipation, to his own infamy and ruin.

The quartile or opposition of Jupiter and Venus: if Jupiter be significator, it is the aspect of fornication and lust; the native is given over to debauchery, more especially if Venus disposes of Jupiter. If Venus be lady of the second, the native wastes his fortune and estate, and will become indigent and poor; he follows base and lewd women, and gets an infamous name in the world. If Venus be significatrix, the native is proud, pragmatical, conceited, given over to carnal pleasures, a despiser of piety, virtue, honesty, and religion; one having a mere outside, a flatterer, deceiver, a waster of his own fortunes and patrimony; he will have many enemies created by his own evil ways, chiefly among those of the church, and people of an honest conversation.

The quartile or opposition of Jupiter and Mercury: if Jupiter be significator, it is the aspect of strife and contention; the native will be involved in many troubles, controversies, and perplexities, have many lawsuits and incumbrances, to his very great prejudice, and to the injury of his health as well as of his estate; he will be rash, humoursome, and very unstable in all his ways, being generally deceived in all his expectations; for Mercury, thus afflicted, represents things wrong to the imagination. If Mercury be significator, it is the aspect of folly and impudence; the native is overseen in all he undertakes, makes silly resolves, and as foolishly repents of them to his prejudice; a repining simple creature, given over to simplicity and absurdity, to his own utter undoing.

The quartile or opposition of Jupiter and the Moon: if Jupiter be significator, it shows a wasting and loss of substance by many ordinary people; makes the native mutable, foolish, without resolution, and one full of words without any depth of reason in them; it shows also loss of credit and estimation, and brings many popular evils on him; if the Moon

Moon be ſignificatrix, the native is perplexed with unequal fortunes in the world, many croſſes and afflictions befal him; falſe friends, and deceitful confederates enſnare him, his ſubſtance is made a prey to mercileſs enemies, and himſelf the object of their cruelty.

The quartile or oppoſition of Mars and the Sun: if Mars be ſignificator, it is the aſpect of confuſion and ruin, the native aims at great and high things, but falls at laſt into an abyſs of trouble and miſery; he miſcarries in all his undertakings, heaps upon himſelf torrents of ſorrow, and forebodes a violent death, which, if the Sun be lord of the ſixth, ſeventh, or eighth, houſes, will be by means of a fall, or of a wound with a weapon; but, if lord of the tenth, by ſentence of a judge. If the Sun be ſignificator, it is the aſpect of vanity, fury, and madneſs; it ſhows danger of the loſs of an eye, violent death, or death of a malignant fever; the native is raſh in all his actions, ſquanders away his ſubſtance, and makes his life and fortunes miſerable and deſperate.

The quartile or oppoſition of Mars and Venus: if Mars be ſignificator, the native is given to vanity, wickedneſs, luſtful pleaſures, and all manner of abominations of the fleſh, gluttony, gaming, and drinking; he is treacherous, ill-natured, and very unfortunate; when he marries, he commonly marries a woman of ill-fame; he is much given to boaſting and oſtentation. If Venus be ſignificatrix, the native is infinitely wicked, a thief, felon, highwayman, or murderer; takes to all manner of vice and miſchief; unfortunate both to himſelf and others; given to ſtrife, contention, and every kind of debauchery and wickedneſs.

The quartile or oppoſition of Mars and Mercury: if Mars be ſignificator, the native is bold, impudent, baſe, treacherous, deceitful above meaſure, even to his moſt endeared friends; an atheiſt, a deſpiſer of God and all goodneſs, a ſuperficial, inconſtant, unſettled, wretched, creature; a ſhifter up and down, a thief, and one that lives by dangerous courſes; one ill brooking, and long retaining, the ſenſe of an injury; humourſome, conceited, difficult to be pleaſed, and unfortunate in all things. If Mercury be ſignificator, the native is guilty of many crimes, is of a very wicked and evil nature, likely to be guilty of murder or robbery; a breeder of contention and miſchief, and a follower of almoſt every diſhonourable practice.

The quartile or oppoſition of Mars and the Moon: if Mars be ſignificator, the native is ill-tongued, a perfect ſcold, gives railing and baſe language in almoſt all diſcourſe, is ungrateful, and a forgetter of kindneſſes,

neſſes, a wanderer, a vagabond, a detractor from other men's worth, one ſtupid and of a ſervile life, unfortunate in all his undertakings. If the Moon is ſignificatrix, the native will be in danger of loſing one of his eyes, die a violent death, or be ſubject to many croſſes, troubles, and afflictions of fortune and juſtice; he is ſubject to hurts, wounds, and other miſchiefs, and is mutable, raſh, paſſionate, ambitious, prodigal, malicious, treacherous, and ſubject to innumerable miſeries.

The quartile or oppoſition of Sol and Venus: if Sol is ſignificator, the native lives in a diſhonourable repute, receives many great troubles and misfortunes by means of women; he is bold, confident, proud, one delighting in ſtrife, contention, and oppoſition, unfortunate in moſt of his actions, and coming off in moſt of his undertakings with diſhonour. If Venus is ſignificatrix, the native deludes himſelf with vanities, and expectations of things which will never be; he is angry, paſſionate, and given up to pride, boaſting, and vain glory; receives much hurt by great men, and ſometimes may be in danger of his life by ſentence of the judge.

The quartile or oppoſition of Sol and Mercury: if Sol is ſignificator, the native is ſubject to many loſſes and vexations by the law; or receives hurt by mercurial men and things; is unfortunate, and has an impediment in his ſpeech, one that is deceitful, falſe, and not to be truſted. If Mercury is ſignificator, the native is of a middle ſtature, dull ſwarthy complexion, tanned or ſun-burnt, with light-brown hair, full-face and eye, high noſe, haſty, choleric, proud, angry, and inſolent; a boaſter, ambitious, highly conceited of himſelf, and ſubject to the frowns of princes and great men.

The quartile or oppoſition of Sol and Luna: if Sol is ſignificator, the native's fortune is mutable and unſtable, he falls into contempt and reproach among the common people, and merits the hatred or diſpleaſure of ſome great lady or perſon; he is a cheat, deceiver, or impoſtor. If Luna is ſignificatrix, the native is full-faced, of a clear viſage, and light-coloured hair, very ambitious of honour, which flies from him like a ſhadow purſued; one aiming at and attempting many great things without ſucceſs, but meets with many croſſes, loſſes, troubles, ſorrows, and obſtructions in his way to preferment.

The quartile or oppoſition of Venus and Mercury: if Venus is ſignificatrix, the native is crafty, ſubtle, deceitful, and given to thievery; he has an impediment in his ſpeech, is of dull underſtanding, froward, ſelf-

willed, croſs, and indeed a perfect knave, one whoſe ill conditions, and baſe mind, always keep him poor. If Mercury is ſignificator, the native is deceitful, diſhoneſt, ſlothful, given to indolence and eaſe, and delights in the company of lewd women; a mere diſſembler, and one that waſtes and ſpends his fortune in debauchery.

The quartile or oppoſition of Venus and Luna: if Venus is ſignificatrix, it ſhows mutability, ſtrife, contention, quarrelling, debate, one of an ill tongue, and a worſe life, unfortunate in marriage and children, one idle, indolent, and lazy, ſubject to poverty and beggary. If Luna is ſignificatrix, the perſon is of a bold, impudent, audacious, diſpoſition, given up to luſt and lewdneſs; a mere vulgar ſordid creature; a wanderer, fugitive, and vagabond; deceitful, and ſubject to a multitude of misfortunes, eſpecially from and among women.

The quartile or oppoſition of Mercury and Luna: if Mercury is ſignificator, the native is mutable, unſtable in all his ways, fooliſh, arrogant, void of reaſon and good manners, loquacious, and very much conceited of himſelf; he ſhall meet with many troubles and oppoſitions, and that from the common people, loſe the favour of ſome noble woman, and be reduced to an abject ſtate of poverty: the frowns of a prince are not ſo formidable as the hatred of the common people, for that ſo precipitates a man, that it prevents him for ever from riſing again without ſome extraordinary aid: if Luna is ſignificatrix, let the native take what care and pains he will, he ſhall never do any thing commendable; it ſignifies a defect in the tongue, and makes the native in every undertaking very unfortunate, and for the moſt part expoſed to contempt and infamy.

On the EFFECTS of the HOUSES.

Firſt Houſe.—If one or both of the infortunes vitiate the degrees aſcending, or the light of time be eclipſed or afflicted, or the lord of the aſcendant combuſt, or retrograde and peregrine, or the birth was exactly upon a new or full Moon; or Luna be in conjunction, quartile, or oppoſition, of Saturn or Mars, or both, in the fourth, ſixth, eighth, or twelfth, houſe, or beſieged of the infortunes; the native will be of ſhort life; but contrariwiſe, if there be ſignifications of long life; that is, if the aſcendant, planet therein, or its lord, or all of them, be in a good houſe of heaven, eſſentially ſtrong, and free from affliction, increaſing in number, light, and motion; the native will then have a long and happy life; otherwiſe unhappy. Now the afflicting planet, by conſidering what houſe he is lord of, and poſited in, will ſhow the cauſe.

Second

Second Houſe.—The cuſp of the ſecond houſe, free from affliction, or aſſiſted with the preſence or beams of fortunate planets, or Part of Fortune, or lord of the ſecond; or the lord of the ſecond ſtrong, free from affliction, and in a good houſe, or in a conjunction, ſextile, or trine, of fortunate planets, or in conjunction of benevolent fixed ſtars of the firſt or ſecond magnitude, are all evident teſtimonies of much wealth and great riches; but if the cuſp of the ſecond houſe, the planet therein, or the lord thereof, be combuſt, weak, afflicted by conjunction, quartile or oppoſition, of the infortunes, decreaſing in number light, and motion, or in an evil houſe, they are evident teſtimonies of poverty and extreme want.

Third Houſe.—The cuſp of the third, free from affliction, fortified with the dragon's head, or good planets, or their aſpects, or the preſence of its lord, or the lord thereof ſtrong and free from affliction and in a good houſe, in ſextile or trine with good planets, or the Moon, ſhows good, pleaſant, and ſafe, journey; but if the cuſp thereof, or its lord, be afflicted with the conjunction, quartile, or oppoſition, of the infortunes; or the lord thereof be weak, peregrine, and in the ſeventh or eighth houſe, it indicates misfortunes, and loſſes by robbery or otherwiſe.

Fourth Houſe.—The lord of the fourth, in the fourth, (and generally any planets there,) ſhow an inheritance in land, if they are fortunes, and ſtrongly dignified; or if the cuſp of the fourth, or its lord, be in ſextile or trine with Saturn or Jupiter, it denotes the ſame; but if infortunes, or afflicted by the quartile or oppoſition of any planet, chiefly Saturn or Mars, or the lord of the fourth be weak or retrograde; there is either no inheritance, or elſe it is much incumbered, and in danger of being loſt.

Fifth Houſe.—The angles and cuſp of the fifth, and ſign in which the lord of the eighth is, being in fruitful ſigns, many planets in the fifth, eſpecially Jupiter, Venus, Mercury, and Luna; or they caſting their trines to the fifth, or its lord: or if there be any tranſlation or reception, or mutual poſition, between them and the lord of the fifth; or the lord of the fifth, and the lord of the aſcendant, or the planet in the aſcendant, or dragon's head, be there, theſe are ſignificators of a plentiful iſſue; but Saturn, Mars, Sol, or dragon's tail, there, eſpecially in barren ſigns, and Luna, and the lord of the aſcendant, in barren ſigns alſo, and the lord of the aſcendant, or fifth, in quartile or oppoſition of one another, or with Saturn or Mars, are evident teſtimonies of barrenneſs.

Sixth Houſe.—If the lord of the ſixth, or planet in the ſixth, afflict not the aſcendant or the lord thereof, or the lord of the aſcendant be not in the ſixth, or in its lord's dignities, or in quartile or oppoſition of Saturn

turn or Mars; or combuſt of Sol in the ſixth, ſeventh, or twelfth, houſes; or the lord of the ſixth, or any planet of his nature, be not in the aſcendant; then will the native be healthful, and of a ſtrong body, and very free from diſeaſes; and ſo contrariwiſe. If the lord of the ſixth or planet therein be in quartile or oppoſition of the lord of the aſcendant or ſecond, or planets therein, or exalted therein, or the lord of the ſecond be in the ſixth, in quartile or oppoſition of the lord of the aſcendant, or ſixth, the native's ſervants will prove treacherous and thieviſh to him; and ſo on the contrary.

Seventh Houſe.—If the Moon, or any light planet, tranſlate the light of the lord of the aſcendant, or planet therein, to the lord of the ſeventh or planet therein, or there be any mutual reception between the ſignificators, either by houſe or poſition, or they apply one to another by conjunction, ſextile, or trine, but eſpecially with reception, or the Moon apply to the conjunction, ſextile, or trine, of the lord of the aſcendant, or planet therein, and the ſignificators be in fruitful ſigns, the native will marry; ſo alſo, if ſhe tranſlates the light of Mars to Venus; and ſo contrariwiſe. The lord of the aſcendant near a partile aſpect of many planets; or the lord of the ſeventh and planets therein, applying jointly to the lord of the ſeventh, many planets in the ſeventh, and they in good aſpect with Luna or Venus, or lord of the ſeventh, are arguments of marrying more than once; and ſo contrariwiſe. The agreement between both is diſcerned from the quality of the application, reception, tranſlation, poſition, and dignities, of the ſignificators; and in theſe words the whole buſineſs of public adverſaries is comprehended; ſave that ſignificator which is ſtrongeſt, freeſt from affliction, moſt aſſiſted, and beſt poſited, ſhall overcome, and that perſon ſhall live longeſt.

Eighth Houſe.—The lord of the aſcendant ſtrong, or in a good houſe, and in good aſpect with the lord of the eighth, or planets in the eighth; or if Jupiter or Venus be lords of the eighth, or poſited in the cuſp thereof; or Luna tranſlates the light of the lord of the eighth, or planet in the eighth, to the lord of the aſcendant, or planets therein by good aſpect; or when the lord of the aſcendant, the luminaries, lord of the eighth, or cuſp of the eighth, be in violent ſigns, the native will die a natural death: but if the ſignificators of death be eſſentially fortified, and in the eighth, or in quartile or oppoſition of the lord of the aſcendant, Sol and Luna, or planets in the aſcendant, and in violent ſigns, or in oppoſition to the aſcendant, the native will be in danger of dying a violent death. The cuſp of the eighth adorned with fixed ſtars of the firſt and ſecond magnitude, or with the preſence of Jupiter, Venus, Sol, Luna, dragon's head, or part of fortune, or with the good aſpect of the ſaid planets; or the lord thereof ſtrong, free from affliction, and fortified with the

the conjunction, ſextile, or trine, of benevolents, are ſigns of a good dowry; and ſo contrariwiſe.

Ninth Houſe.—If the lord of the ninth, or planets in the ninth, be in mutual reception with the lord of the aſcendant, or planets in the aſcendant, or the Moon or any light planet makes any tranſlation, or there be any poſition, or any application between the principal ſignificators by good aſpect, the native will travel, prove a merchant, a ſcholar, or clergyman; and if Jupiter, Venus, Mercury, Luna, the Part of Fortune, or Dragon's Head, be there; or the lord of the ninth, or planets therein, be in good aſpect with any benevolent, the native will be truly religious, and gain much by any thing he undertakes. The lord of the ninth of the aſcendant, in trine to a planet in the ninth, the ſame; but if Saturn, Mars, or the lord of an evil houſe, or Dragon's Tail, be poſited there; or the lord thereof be weak, combuſt, afflicted, or retrograde; it forebodes much evil.

Tenth Houſe.—The only ſigns of honour are the ſtrength of the lords of the aſcendant, medium cœli, and their diſpoſition either by good application, poſition, reception, or tranſlation; or the preſence or good aſpect of Jupiter, Sol, Venus, Mercury, or Luna; or the poſition of the Dragon's Head or Part of Fortune in the tenth or eleventh houſes; the contrary aſpects ſhow diſhonour, diſgrace, ſhame, contempt, and at length endanger a violent death.

Eleventh Houſe.—The lord of the eleventh, or any other planet there, ſhows friends; ſo alſo, if they be in mutual reception, or poſition, or if there be any tranſlation or application between them and the lord of the aſcendant, or planets therein; or if Jupiter, Venus, Sol, Luna, or Dragon's Tail, be there, they are arguments of great, noble, generous, and faithful, friends; but if the ſignificators have malignant aſpects, and there be no tranſlation, reception, nor poſition, or if Saturn and Mars or the lord of the twelfth be poſited there, they ſhow either few or no friends, or elſe very bad and falſe ones.

Twelfth Houſe.—No planet in the twelfth, nor the lord thereof, in any aſpect with the lord of the aſcendant, or planets in the aſcendant, or aſcendant itſelf; or the lord of the aſcendant not poſited in the twelfth, or in aſpect with the lord of the twelfth, are arguments of few private enemies; but if the aſcendant, its lord, or planets therein, be in conjunction or evil aſpect with the lord of the twelfth, or Saturn and Mars, and they lords of evil houſes; or if they be poſited in the aſcendant, ſeventh, or twelfth houſes, or in combuſtion, the native will have many and great enemies, and be ſubject to impriſonment, and many other troubles; but

if, inſtead of evil, the aſpects be good, with the ſignificators in bad houſes, the native will be deluded and drawn into troubles throun fair pretences; and his private enemies will always be ſuch as outwardly expreſs a kindneſs for him.

GENERAL JUDGMENTS to be inferred from DIRECTIONS.

The Lord of the Aſcendant to Promiſſors.—To the aſcendant, it ſignifies much happineſs; to the ſecond houſe or its lord, it has ſignification of ſubſtance; to the third or its lord, of journeys; to the fourth or its lord, of inheritances; to the fifth or its lord, of children; to the ſixth or its lord, of ſickneſs and ſervants; to the ſeventh or its lord, wives, public enemies, and law-ſuits; to the eighth or its lord, death and legacies; to the ninth or its lord, learning, eccleſiaſtical preferment, merchandiſe, going to ſea; to the tenth or its lord, honour, preferment, office, dignities, trading; to the eleventh or its lord, friends, hopes, and expectancies; to the twelfth or its lord, impriſonment, and private enemies.

The Lord of the Second to Promiſſors.—To the ſecond, a great increaſe of wealth and riches; to the third or its lord, gain or loſs by kindred, neighbours, or travelling; to the fourth or its lord, gain or loſs by houſes, lands, or parents; to the fifth or its lord, by children, or by gaming; to the ſixth or its lord, by ſervants, or cattle; to the ſeventh or its lord, by marriage, women, public enemies, law-ſuits; to the eighth or its lord, by death, or legacies; to the ninth or its lord, by learning, arts, ſciences, the ſea, religion; to the tenth, or its lord, by trade, honour, preferment, or dignity; to the eleventh or its lord, by friends; to the twelfth or its lord, by great cattle, private enemies, impriſonment; to the aſcendant or its lord, by the native's own induſtry.

The Lord of the Third to Promiſſors.—To the third, many pleaſant journeſs; to the fourth houſe or its lord, gain by travelling, or to ſee his father, or ſome eſtate; to the fifth or its lord, travelling for pleaſure, or on account of children; to the ſixth houſe or its lord, journeys about ſmall cattle; to the ſeventh or its lord, journeying on ſome law-ſuit, public adverſary, or woman; to the eighth houſe or its lord, concerning ſome legacy, or wife's portion; to the ninth or its lord, for the ſake of religion, merchandiſe, learning, or to ſee foreign countries; to the tenth or its lord, for honour, preferment, trade, or to ſee his mother; to the eleventh or its lord, to ſee a friend, or in hopes of advantage; to the twelfth or its lord, becauſe of private enemies, or fear of impriſonment;

to

to the aſcendant or its lord, for health or pleaſure; to the ſecond or its lord, for ſubſtance or wealth.

The Lord of the Fourth to Promiſſors.—To the fourth houſe, inheritances; to the fifth or its lord, an eſtate to ſome of the native's children; to the ſixth or its lord, an eſtate to fall to the native from ſome relations, or uncles and aunts by the father's ſide; to the ſeventh or its lord, by marriage, or the law; to the eighth or its lord, by ſome legacy or portion by a wife; to the ninth or its lord, by learning, trading to ſea, the church, or wife's kindred: to the tenth or its lord, by the wife's father, or the king, or ſome noble or great man; to the eleventh or its lord, by means of a friend; to the twelfth or its lord, by dealing in cattle; to the aſcendant or its lord, by his own induſtry; to the ſecond or its lord, by purchaſe; to the third or its lord, by death of kindred.

The Lord of the Fifth to Promiſſors.—To the fifth houſe, it gives to the native a child; to the ſixth or its lord, that his children may become ſervants to him; to the ſeventh or its lord, that they may travel, or that his wife may have another child; to the eighth or its lord, danger of death, through ſome exceſs of pleaſure; to the ninth or its lord, that the native will chiefly delight in religion, arts, ſciences, or the ſea; to the tenth or its lord, ſickneſs to the native's children; to the eleventh or its lord, the love of a ſpecial friend, or the marriage of one of his children; to the twelfth or its lord, the death of a child, or danger thereof, or a legacy left to it; to the aſcendant or its lord, the love or hate of the native's children to him, or their travelling beyond ſea; to the ſecond or its lord, that they ſhall have honour and renown in the world, and have ſome gifts from their father; to the third or its lord, that the native ſhall take recreation in the country, and among his kindred; to the fourth or its lord, that the native's children may deal in great cattle, and have many private enemies.

The Lord of the Sixth to Promiſſors.—To the ſixth houſe, thriving by trade and huſbandry; to the ſeventh or its lord, danger of ſickneſs through ſome women, or by quarrelling; to the eighth or its lord, danger of mortal ſickneſs; to the ninth or its lord, ſickneſs at ſea, or from too much ſtudy; to the tenth or its lord, grief for ſome diſhonour, or not attaining the honour deſired; to the eleventh or its lord, infection among cattle, or grief of the native for ſome ſpecial friend's ſake; to the twelfth or its lord, loſs of cattle by thieves, ſickneſs, or infection; to the aſcendant or its lord, ſickneſs through the native's own folly; to the ſecond or its lord, for want of money, or loſs of an eſtate; to the third or its lord, by reaſon of ſome journey, or unkindneſs of kindred; to the fourth or its lord, by reaſon of his father, or grief for loſs of inheritance;

tance; to the fifth or its lord, from ſome unlawful pleaſure, diſobedience, or death of a child.

The Lord of the Seventh to Promiſſors.—To the ſeventh houſe, ſickneſs or illneſs to the native; to the eighth or its lord, the wife's portion; to the ninth or its lord, ſhe goes into the country, or is concerned with her kindred; to the tenth or its lord, takes poſſeſſion of an inheritance; to the eleventh or its lord, ſhe has a child, or comes more into the huſband's favour; to the twelfth or its lord, ſhe is ſickly, or ſome way concerned with her huſband's private enemies; to the aſcendant or its lord, ſhe and her huſband become greater friends or enemies than formerly; then alſo law-ſuits either begin or end; to the ſecond or its lord, a wife, politic enemy, or a law-ſuit proves good or bad to the native's ſubſtance; to the third or its lord, ſhe either goes beyond ſea, or takes ſome long journey; to the fourth or its lord, ſhe brings him lands: to the fifth or its lord, children and friends; to the ſixth or its lord, ſhe meets with private enemies.

The Lord of the Eighth to Promiſſors.—To the eighth houſe, legacies; to the ninth or its lord, legacies by ſome of the wife's brethren, or by a clergyman; to the tenth or its lord, by his wife's father or his own mother; to the eleventh or its lord, by ſome friend; to the twelfth or its lord, by ſome of his wife's uncles or aunts by the father's ſide, or ſome of his own by the mother's ſide; to the aſcendant or its lord, danger of death; to the ſecond or its lord, receiving of the wife's portion; to the third or its lord, a legacy by a brother or kinſman; to the fourth or its lord, by a father; to the fifth or its lord, danger of death to a child, or the falling of an inheritance to it; to the ſixth or its lord, a dangerous ſickneſs to the native; to the ſeventh or its lord, the wife's dowry, or legacies by means of a wife.

The Lord of the Ninth to Promiſſors.—To the ninth houſe, good ſucceſs at ſea, church preferment; to the tenth or its lord, preferment and honour by means of learning, the ſea, or the church; to the eleventh or its lord, that the native gets many friends by his learning and ſanctity; to the twelfth or its lord, many private enemies; to the aſcendant or its lord, that the native ſhall attain to learning, arts, ſciences, or eccleſiaſtical preferment, through his own induſtry to the ſecond or its lord, by means of his wealth, and that he may get or loſe ſubſtance thereby; to the third or its lord, that he may attain thoſe things by means of a brother, kinſman, or neighbour, or may travel for improvement; to the fourth or its lord, by means of a father or of an inheritance, or he may get an eſtate thereby; to the fifth or its lord, that he ſhall be induſtri-

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ous, and delight in the education of his children; to the ſixth or its lord, ſickneſs through too much ſtudy, or care for buſineſs; to the ſeventh or its lord, church-preferment by means of a wife or woman; to the eighth or its lord, by means of her fortune; or danger of death for ſome miſdemeanor.

The Lord of the Tenth to Promiſſors.—To the tenth houſe, great and eminent honour and preferment; to the eleventh houſe or its lord, preferment through friends, and that he ſhall attain honourable friends by his preferment; if he be a tradeſman, he will gain much thereby, through his friends and acquaintance, and ſo on, *conſideratis conſiderandis*; to the twelfth or its lord, diſhonour and loſs, or danger of impriſonment by means of a private enemy: to the aſcendant or its lord, honour, glory, or dignity, by his own induſtry; to the ſecond, or its lord, by means of money; to the third, or its lord, by travel, kindred, neighbours, or the like; to the fourth, or its lord, by means of a father, or an inheritance; to the fifth or its lord, by means of children, or pleaſant companions; to the ſixth or its lord, by means of a ſervant; to the ſeventh or its lord, by a wife, or ſome woman; to the eighth or its lord, by a legacy, or wife's portion; to the ninth or its lord, by the ſea, mercandſie, the church, arts, ſciences, &c.

The Lord of the Eleventh to Promiſſors.—To the eleventh houſe, ſure friends; to the twelfth, or its lord, friendſhip from enemies; to the aſcendant or its lord, endeared friends for the native's own ſake; to the ſecond or its lord, profitable friends; to the third or its lord, friendſhip of kindred, brethren, or neighbours; to the fourth, or its lord, friends by means of an eſtate; to the fifth, or its lord, by means jovial companions, or children; to the ſixth, or its lord, by means of a ſervant; to the ſeventh, or its lord, by a wife, or the reconciliation of an enemy; to the eighth, or its lord, legacies by means of a friend, alſo honourable friends; to the ninth, or its lord, friendſhip by reaſon of the church, ſea, arts, ſciences, merchandſie, &c. religious friends; to the tenth, or its lord, the friendſhip of the king, queen, or ſome nobleman; honourable friends, and ſuch as are friends to him, by reaſon of his profeſſion, dignity, or greatneſs.

The Lord of the Twelfth to Promiſſors.—To the twelfth houſe, private enemies; to the aſcendant, or its lord, danger of impriſonment; to the ſecond, or its lord, loſs or gain of ſubſtance by private enemies or by cattle; to the third, or its lord, enemies amongſt kindred or relations; to the fourth, or its lord, prejudice to inheritances; to the fifth houſe, or its lord, ſickneſs, falſity of children; to the ſixth houſe, or its lord,

loſs of cattle by robbery or the like; to the ſeventh, or its lord, death of private enemies; to the eighth, or its lord, gifts or legacies; to the ninth, or its lord, enemies among churchmen, merchants, and learned men; to the tenth, or its lord, the notice of great and noble men, or loſs of credit; to the eleventh, or its lord, loſs of friends, or that friends may become enemies.

Theſe directions may either ſignify good or evil to thoſe things which we have ſpecified them to ſignify, according to the nature and quality of the promiſſor; for, if the direction was to the ſextile or trine of the promiſſor, without doubt the things promiſed by that direction may be eminently good; if to the quartile or oppoſition, very bad; and if to the conjunction, then according to the nature and quality of the planet, and the houſes he is lord of, be he good or evil.

As the aſcendant ſignifies the body, mind, and life; the ſecond, eſtate and ſubſtance, and the tenth, preferment, credit, trade, and favour of great men; ſo alſo, Sol, Luna, and the Part of Fortune, beſides what they import by being poſited in, or lords of, any particular, houſe, ſignify the body, mind, ſubſtance, life, health, dignity, offices, affections, eſtate, fortune, and friendſhip of great perſons. Theſe things being underſtood, he that would truly judge of the effects of directions, ought to conſider the true ſignification of the ſignificator, of the promittor, and of the houſe: firſt, what they ſignify eſſentially, and what accidentally; ſecondly, what by domination, and what by poſition; for thoſe things ſignified by the ſignificator, ſhall either be augmented or diminiſhed, preſerved or deſtroyed, ſtrengthened or weakened, attained or loſt, according, firſt, as the houſe or point where the direction falls is fortified or vitiated, by the preſence or beams of good or evil ſtars; ſecondly, according to the eminency of the ſignificator; and laſtly, as the promiſſor is good or bad, ſtrong or weak.—Therefore the *ſignificator* ſignifies the thing promiſed; the *houſe* in which the directions falls, its relation or quality; and the *promiſſor* the means of the accompliſhment; wherein muſt be conſidered the radical fortitudes of both, for accordingly the effects of the direction will operate, and be durable, whether good or evil, till this or ſome other ſignificator meets with another promiſſor, *& è contrario*; wherein note, that, if the ſignificator be ſtrong, the thing promiſed will be very good and great; which if the promiſſor anſwers in ſtrength, the direction will glorioufly appear: but if the promiſſor be weak or mean, the native may attain the thing ſignified, but not without great delay, labour, care, and toil. But contrariwiſe, if the ſignificator be weak;

weak; for then the matter will not be great nor eminent, let the promiſſor be what it will.

If the ſignificator diſpoſes of the place of the direction, though an evil one, the promiſſor will not do ſo much hurt as it otherwiſe would; but, if the promiſſor be diſpoſer of the place of an evil direction, it will then operate with double force, according to the greatneſs of its malignity. But, if another planet diſpoſes of the place of the direction, then, according as that planet ſympathizes with the ſignificator, either by nature, body, or beams, ſo the good or evil ſignified by the direction ſhall be increaſed or diminiſhed.

If Saturn, Jupiter, or Mars, be ſignificators, they will not be ſo much impedited by evil promiſſors as the other planets are; but whenever they are promiſſors, and afflicted by malefic aſpects, they effect what they portend with violence.

If two directions, the one good, the other evil, ſhall operate at one and the ſame time; unleſs they are diametrically oppoſite one to another, the effects of both will appear, but that moſt apparently, which coheres with the revolution of the year.

The ſignificator and promiſſor ſhall ſympathize together; and if the good direction ſhall fall in ſextile to the radical place of the ſignificator, or near the body of an eminent fixed ſtar, cohering in nature, that direction will famouſly manifeſt its influence; for directions to the bodies or fixed ſtars of the firſt, ſecond, or third, magnitude, according as they in nature agree or diſagree with the ſignificator, ſo they will ſuddenly and unexpectedly either help or impede him, and chiefly in and by thoſe things ſignified by the houſe in which the direction falls.

JUDGMENTS to be inferred from TRANSITS.

Tranſits of good planets by good places or promiſſors ſignify good, but by evil places, evil; and ſo contrariwiſe. And whatſoever we have before ſaid of directions, the ſame things, in an inferior degree, are to be underſtood of tranſits, with this difference, that, whereas directions ſignify the good or evil to be eminent, tranſits ſignify much ſmaller matters of the ſame kind; and whereas the force or effects of a direction laſts long, the effects of a tranſit is generally over as ſoon as the tranſit; the one oftentimes laſting years, the other but days or weeks at moſt.

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But the tranſits of the ſuperiors, as Saturn and Jupiter, are very eminently to be conſidered, for they never paſs without obvious effects, which often laſt a whole year, be they good or evil; for if they be lords of ill houſes, or radically in an ill houſe, if they tranſit the aſcendant, the quartile, or oppoſition, or place of its lord, they threaten life; if the ſecond or its lord, the ſubſtance; if the third or its lord, journeys; if the fourth or its lord, danger to the father, or loſs of inheritance; if the fifth or its lord, loſs by gaming, and death of children; if the ſixth or its lord, death of cattle; if the ſeventh, or its lord, ſickneſs of the wife; if the eighth or its lord, loſs of ſubſtance, becauſe they caſt their oppoſition unto the ſecond; if the ninth or its lord, loſs at ſea, robbing by land, envy of churchmen; if the tenth or its lord, the king's diſpleaſure if a courtier; but loſs of trade, if a tradeſman; if the eleventh, or its lord, evil friends, or their affliction, the loſs of hopes; if the twelfth or its lord, death, and loſs by cattle.

Obſerve on what day the moon or other planets caſt their trine or ſextile to the cuſp of the ſecond, or tranſit the trine or ſextile of its lord, or planet near its cuſp, or caſt their trine or ſextile to the part of fortune, for thoſe days will be good to the native, and very profitable; and, if he mind his buſineſs, he may then have aſtoniſhing ſucceſs; but thoſe days in which the ſaid planets tranſit the quartile or oppoſition, will be as bad, wherein, if he loſes not money, he is ſure to get none; and this I have found more than a thouſand times true; the ſame if an evil planet tranſits the conjunction of the lord of the ſecond or part of fortune; but the tranſits of a good planet to their conjunction is advantageous.

Saturn and Jupiter, if they be lords of good houſes, and tranſit the good aſpect or conjunction of any ſignificator, with whom they agree in nature, or were radically in good aſpect with, they ſignify much good.

If good planets or the lord of the aſcendant tranſit the medium cœli, or place of its lord, or its ſextile or trine, the native gets honour or trade; and, if he be in purſuit of any preferment, he attains it.

The lord of the aſcendant, tranſiting the aſcendant or his radical place, ſhows health to the native; the ſecond, or the conjunction, ſextile, or trine, of its lord, gain; the third, or conjunction, ſextile, or trine, of its lord, good journeys, and the friendſhip of kindred and neighbours, &c.

The lord of the ſecond tranſiting the cuſp thereof, or his radical place, denotes gain; the third houſe, or the conjunction, ſextile, or trine, of its lord, or planet therein, ſhows gain by travelling, neighbours, kindred, &c.

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The tranſits of the Moon diſcover all things, whether good or evil, which happen to a man daily through the whole courſe of his life; her application to, or tranſits of, ſextiles and trines, ſhow good; of quartiles and oppoſitions, evil, concerning all thoſe things ſignified by that houſe in which the tranſit is made; where if ſhe be ſignificatrix, the good or evil will alſo fall in part upon the things ſignified by her, according to the houſe ſhe was lady of, or poſited in the radix; but if not, the good or evil will fall upon thoſe things ſignified by the ſignificator which is tranſited.

JUDGMENTS to be inferred from REVOLUTIONS.

The judgments of a revolution are eaſy to be determined, by conſidering in what houſe and ſign in the revolution the radical ſignificators are poſited; for according to thoſe revolutional poſitions and configurations we are to judge. So that, if the lord of the ſecond houſe be in the third, it ſhows gain to come either by travel, or by kindred, or neighbours; and, if he be alſo in ſextile or trine with the lord of the third in the radix, the ſame; if with the lord of the fourth, by a father; if in the medium cœli, or in conjunction, ſextile, or trine, with his radical lord, gain by trade, office, preferment, or noblemen. Hence it appears, that the ſignificator of ſubſtance in a revolution, is not the lord of the ſecond in the revolution, but the lord of the ſecond in the radix; the ſignificator of lands is not the lord of the fourth in the revolution, but the lord of the fourth in the radix; the ſame is to be underſtood of the reſt; but, if the ſame ſign which aſcended radically aſcends in the revolution, its effects will be the more firm, becauſe the ſignificators are the ſame; the like, if the ſame planets which were lords of the ſeveral houſes in the radix be lords of the ſame in the revolution, though they poſſeſs not the ſame ſign.

Whatſoever good or evil is preſaged unto the native, either by direction, tranſit, or revolution, we are to meaſure the greatneſs thereof according to the radical ſtrength or fortitudes of the ſignificators, compared with their ſtrength or fortitudes at the time of direction; where, if they are radically ſtrong, the good or evil will be great and permanent, the which is confirmed if they be ſtrong alſo at the time of direction or tranſit; if radically weak, the good or evil will but meanly manifeſt itſelf; and ſcarcely at all, if weak at the time of direction or tranſit; but if radically weak, and ſtrong at the time of the direction or tranſit, the effects thereof may appear much beyond the expectation of the native, but will not be very durable.

The SIGNIFICATION of ſeveral FIXED STARS in NATIVITIES.

The ſignificator of life or manners, joined to Caput Algol, makes the native ſurly and choleric, and ſhows danger of ſudden death. To the Pleiades, it ſhows wantonneſs, ambition, and ſcorn. To Aldebaran, courage in war, and a martial inclination; the lord of the aſcendant and the Moon or Saturn in conjunction with this ſtar, ſhows a murderer, or one that bears a very wicked mind. To Hircus, ſhows curioſity, one deſiring novelties; yet a careful and ſteady perſon. To Cingula Orionis, a ſharp memory and underſtanding, one induſtrious. To Syrius, an angry, proud, ſaucy, giddy, imprudent, perſon. To Hercules, ſubtilty, craft, boldneſs, and cruelty. To Regulus, greatneſs of ſpirit, a generous and magnanimous mind, one ambitious of rule and dominion. To Antares, an unruly raſh perſon, and one likely to ruin himſelf by his obſtinacy. To Ariſta, a ſweet, noble, generous, ſoul, a lover of arts and ſciences, and if Mercury be with it, a curious inventor of rare thing; but, if Saturn, a violent rigid fellow, and ſometimes a fool. To Aquila, boldneſs, confidence, valour, but a wicked perſon. To Cauda Delphini, one delighting in ſports, games, ſhooting, hunting, and the like. The ſignificator of ſubſtance, or cuſp of the ſecond, part of fortune, or its diſpoſitor, in conjunction with Regulus, or with Ariſta, ſhows much riches.

The ſignificators of ſubſtance, part of fortune, or its lord, in conjunction with Aldebaran or Caput Algol, ſhow loſs of eſtate, and poverty. The Sun or Moon with the Pleiades or Præſepe, Antares or Deneb, the native will ſuffer ſome hurt or defect in his eyes; and it is incurable if that light be angular. The Moon in conjunction with Cingula Orionis, and combuſt, ſhows blindneſs of one eye at leaſt. The ſignificators of honour in conjunction, or within five degrees of conjunction forward or backward, with Aldebaran, or with Hercules, Regulus, Ariſta, Lanx Borealis, or Antares, ſhow great honour and preferment. The Sun or Moon in conjunction with the Pleiades or the Hyades, ſhows military preferment; the ſame if thoſe ſtars culminate. Caput Algol, culminating, gives the native authority over others; ſo alſo Aldebaran, or Antares, in conjunction of Sol or Luna in the aſcendant, or medium cœli, give the native honour, but with many difficulties and caſualties. Ariſta aſcending or culminating, gives the native religious preferment. Fomahaut and Rigel in the aſcendant, or medium cœli, give an immortal name. Regulus, Arcturus, or Humerus Orionis, in conjunction of Sol, Luna, or Jupiter, in the tenth, give ample fortunes, and very great preferment. Syrius, or Procyon, in conjunction with Sol in the aſcendant or tenth, gives royal preferment and favour.

The

The luminaries, one or both, in conjunction with Caput Algol, or with Aldebaran, Hercules, Humerus Orionis, or Antares, preſage a violent death. Sol in conjunction with Caput Algol, in the eighth, and his diſpoſitor in quartile or oppoſition to Mars, the native will be in danger of loſing his head; if the light culminates, he may die by ſome wound. Luna with Hercules, or Arcturus in the aſcendant, ſeventh, or tenth, in conjunction with Mars, the native will be in danger of being ſuffocated. Luna with Antares, and Mars in the fourth, ſeventh, eleventh, or twelfth, houſes, with Aldebaran, the native will die by the ſword, or by a blow, or a ſudden fall. Luna with Antares in oppoſition of Saturn with Aldebaran, ſhows, that if the native be not hanged, he will at leaſt die a violent death. Saturn or Mars with Caput Algol, and Luna with Deneb; he dies by the ſentence of the judge. The Moon with Cor Hydra, afflicted by Saturn or Mars, he will be in danger of poiſon, or of drowning; and, if the infortune be angular, it is ſo much the more certain. The Moon with Procyon, and Sol or Mars with Lucida Vulturis, or Fomahaut, or Ultima in Dorſo Capricorni, ſhows danger of being bit by a venomous beaſt. The Moon with Syrius and Saturn, or Mars with Ultima in Ala Pegaſi, a violent death by the fury of violent beaſts, or martial men. The Moon with Cingula Orionis and Saturn, or with Caput Hercules, or Antares, ſhows the native will be in danger of periſhing by water, or by wicked perſons. The Moon with the Pleiades, and Saturn or Mars with Regulus, ſhows the loſs of one or both the eyes; and this judgment is confirmed, if Luna at the ſame time be combuſt.

The Pleiades in conjunction with Mars, and Regulus with Saturn, are eminent ſignifications of a violent and untimely death. Fixed Stars of the firſt magnitude near the cuſp of the ſeventh, ſhow a good and rich wife; but her conditions will much ſympathiſe with the nature of the ſtars. Significators joined with fixed ſtars of the firſt or ſecond magnitude, near the ecliptic, ſhow great preferment, and eminent honours. Fixed ſtars of the nature of Saturn in conjunction with Sol, involve the native in many miſeries. Fixed ſtars of the nature of Mars and Sol, or Mercury and Luna, give glory and renown; of the nature of Jupiter and Venus or Mercury and Venus, honour and wealth. Fixed ſtars in angles, give admirable preferment, and many great gifts; and elevate from poverty to an extreme height of fortune.

The SIGNIFICATION of FIXED STARS in DIRECTIONS.

The aſcendant, a planet therein, or its lord, directed to Ultima in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini in Femore Leonis, ſhows unto the native good fortune, worldly happineſs, with the love of women.

women. To the Pleiades, Hyades, Caſtor, Pollux, or Præſepe, wounds or hurts in the face, arms, or eyes; impriſonment, captivity, baniſhment, or other obſcurity; the native has often ſore eyes upon theſe directions; falls into many troubles through luſt; engages in quarrels, meets with loſs of reputation, and ſometimes death itſelf. To the Aſelli, a burning fever, loſs of eye-ſight, eſpecially the left eye, or ſoreneſs of the eyes through diſtillations of ſharp rheum; hurts by fierce and violent beaſts or quarrels, malicious ſlanders, and other inconveniences. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni auſtralis, Tibia dextra Aquarii, denote legacies by inheritance, gain by jovial men and things, occaſions inordinate love, and gives a kind of gravity. To Aldebaran, Regulus, Frons Scorpio, Antares, Humerus præcedens Orionis, Humerus ſequens Orionis, honour and wealth in a large meaſure, eſtimation among perſons noble and great; yet theſe directions ſhow ſome danger to the native's health, and may give him an acute fever, or other violent diſeaſe. To Ariſta, honour and renown in the church, eccleſiaſtical preferment, applauſe and eſtimation among all men; it makes the native ingenious, induſtrious, honourable, and beloved. To Cauda Leonis, much worldly happineſs, but accompanied with melancholy, troubles, and diſcontent. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, or Cynoſura, ſhows danger of life, honour, or eſtate, by evil men, thieves, and the like; yet theſe directions, often give the native poſſeſſions, inheritances, and legacies. To Lucida Colli Leonis, Ala Leonis, Dorſo Loenis, Lanx auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Siniſter Humerus & Cubitus dexter Aquarii, makes the native ſolicitous about houſes, poſſeſſions, buildings, mines, or the like; gives him much labour, care, hazard, diſturbance, and vexation, and a melancholy diſpoſition; with diſgrace, ſlander, and ſcandal, through women. To Hircus, it makes the native eminent in martial affairs, and ſtirs him up to valour, making him ſubtle, witty, and diſcreet, but a mere diſſembler; ſpending and waſting himſelf upon luſts and wantonneſs, which ruins his credit and eſtimation, reduces his trade if he has any, and at laſt brings him to thieving, ſwindling, robbing, and the like deſperate purſuits.

The medium cœli, planet therein, or its lord, directed to Ultima in Ala Pegaſi, Zona Andromeda, Pes Andromedæ; Oculus Tauri Borealis, Lucida Pedis Gemini in Femore Leonis, or Lucida Coronæ, gives the native honour, glory, and renown, and makes his fortune generally riſe by means of women. To the Pleiades, Hyades, Humerus Orionis ſequens & precedens, Caſtor, Pollux, Procyon, or Præſepe, brings the native's honour into queſtion, wounds his reputation, involves him in many troubles and controverſies; portends danger of a ſtab, of impriſonment, or of ſome tragical end

of

of his life. To the Aſelli, Caput Herculis, Marchab, Dexter Humerus Aurigæ, foreſhow an everlaſting wound in the native's honour, and more eſpecially if the Dragon's Tail be near them; he then runs himſelf into every ſpecies of ſin and wickedneſs. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni auſtralis, Tibia dextra Aquarii, Caput Andromeda, Collo Serpentarii, ſhows honour, glory, renown, the favour of great men, clergymen, eccleſiaſtical preferment; and, if a tradeſman or merchant, a good trade, and happy returns from ſea, with great profit. To Aldebaran, Frons Scorpii, Antares, Hircus, Sirius; theſe are proſperous directions, and exalt the native infinitely, both in wealth and honour; he proves of an ingenious, magnanimous, and noble, mind; gains favour from princes and noblemen, and authority over others; becomes governor over an army, town, fort, or caſtle; and performs great actions with honour and applauſe. To Rigel, Ariſta, Regulus, Arcturus, Fomahaut; theſe are the beſt directions that can ever happen to any native, for they not only raiſe him to honour, glory, renown, and wealth, to the enjoyment of pleaſure and riches, and to the favour of kings, princes, prelates, and eminent ladies; to power, authority, and dominion, with a healthful conſtitution of body, but alſo crown him with an immortal name. To Cauda Leonis, Caput Algol, Cor Hydra, extreme danger by reaſon of murder, robbery, or ſome ſudden death, from the hands of others; or the native acting the ſame upon others; theſe are very evil directions. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, Siniſter Humerus & dextra Cubitus Aquarii, Lucida Vulturis, Scheat Pegaſi, Cauda Ceti auſtralis, ſhow unto the native many troubles, ſtrife, contention, much diſhonour, the loſs of the favour of ſome great or noble man, or eminent friend, gives the native many enemies, and much diſcontent. To Lucida Colli Leonis, Ala Leonis, Lanx Auſtralis, Genu et Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, foreſhow ſtrife and contention with ancient men, loſs of eſtate, or good name; the falſity of eminent and ancient friends, with many other troubles, if not impriſonment. To the ſecond ſtar in Ala ſiniſtra Leonis, Lucida Perſei, Dorſo Leonis, Vindemiatrix, honour and preferment among ſcholars, learned men, and governors of towns or cities; it may be the native may become maſter of a ſchool in the country, or fellow of a college in the univerſity, or a magiſtrate in a city or town corporate.

The ſecond houſe, its lord, or planets therein, to Ultima in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis, ſhow an increaſe of the native's ſubſtance. To the Pleiades, Hyades, Caſtor, Pollux, Præſepe, loſs of ſubſtance and eſtate by quarrelling, contention, envious neighbours, kindred, or relations, tedious and vexatious law-ſuits, and whoredom. To the Aſelli: theſe are the worſt of all directions, for they

ſignify the conſumption of an eſtate, though it conſiſted of mountains of gold. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni auſtralis, Tibia dextra Aquarii, an increaſe of ſubſtance, great gains, gifts, legacies, and augmentation of wealth by the means of great ladies and honourable women. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus præcedens Orionis, Humerus ſequens Orionis, an augmentation of ſubſtance by honours, preferments, or ſome office or dignity, by the means of great and noble perſons; by military perſons, &c. To Ariſta, an increaſe of ſubſtance by means of the church or eccleſiaſtical perſons, or to eccleſiaſtical preferment by ingenuity, induſtry, and honourable women. To Cauda Leonis, an increaſe of wealth, but with much care, labour, and ſorrow; if the direction happen near the Dragon's Tail, or the quartile or oppoſition of Saturn or Mars, proves almoſt fatal to the native's eſtate. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, an evil and hurtful time, a time of loſs, of cares, of ſorrows, troubles, and vexations, the native's eſtate waſtes he knows not how. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultimo in Dorſo Capricorni, Siniſter Humerus and Cubitus dexter Aquarii, gain by houſes, lands, inheritances, by buying and ſelling of them, &c. yet with care, pains, induſtry, and much labour. To Hircus: this ſhows gain by martial men and things, arts, ſciences, and the like; if the direction falls in the third, by kindred, neighbours, friends, travels, religious affairs, &c.

The Sun to the laſt ſtar in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis, ſhows the beginning of good fortune, martial command, and warlike honour, but in the end; the native loſes all again, honour, eſtate, and liberty. To the Pleiades, Hyades, Caſtor, Pollux, Præſepe, dangerous and violent diſeaſes, contentions, quarrellings; he commits murders, rapes, or other inſolencies; he will be in danger of death by the ſhot of a gun, the caſt of a ſtone, or a ſtab, or may be beheaded, or baniſhed, or wrecked; I have known theſe directions to cauſe violent fevers; and Sol to the Pleiades, a peſtilential diſeaſe of which the native afterwards died; but to Præſepe, danger of being murdered. To the Aſelli, ſickneſs, and ſharp burning fevers; in danger of fire, loſs of honour and fortune; miſchiefs from martial men; the native may be in danger of hanging, beheading, or impriſonment. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni auſtralis, Tibia dextra Aquarii, theſe ſigniſy a noble, healthful, pleaſant, and profitable, time, and all things go according to the native's deſire.——To Aldebaran, Regulus, Frons Scorpio, Antares, Humerus præcedens & ſequens Orionis: theſe directions preſage ſickneſs to the native, it may

may be ſome violent or putrid fever; they often exalt him to the top of honour and preferment, but make him factious and proud, and thereby endanger the loſs of all his happineſs. To Ariſta; this certainly gives the native eminent honours, with a great augmentation of his fortune and eſtate; if Ariſta culminates, and the Sun comes to it by direction, it ſhows eccleſiaſtical preferment, or ſome eminent place under government. To Cauda Leonis, though no very good direction, yet it augments the native's eſtate, and raiſes him to ſome honour, but withal deſtroys it again, cauſing much melancholy, and diſeaſes from thence. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura; theſe directions foreſhow much evil to the native's body, eſtate, honour, and liberty; and betoken, if not the deſtruction, yet the injury of them all, as ſickneſs, loſs of money, ſcandal and danger of impriſonment. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Siniſter Humerus & Cubitus dexter Aquarii; theſe directions precipitate the native's honour and credit, and make him go under many evil reports, to his great prejudice. To Hircus, it ſhows martial preferment, honour in war, exalts the native both in wealth and dignity, makes him ingenious, and apt to find out many rare inventions.

The Moon to the laſt ſtar in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis; foreſhows a healthful time, with an augmentation of wealth and honour. To the Pleiades, Hyades, Caſtor, Pollux, or Præſepe, makes the native ſuffer the ſcandal of evil tongues, vexes and afflicts him with croſs neighbours, law-ſuits, and other troubles. To the Aſelli; this direction afflicts the body with many evils; and if it falls near the oppoſition of Saturn and Mars, or the Sun, it is much if the native be not blind; or have ſome continual diſtemper in the eyes, or pains in the head. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni auſtralis, Tibia dextra Aquarii, new friends, the acquaintance of ladies and noble women, and gifts by their means. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus precedens & ſequens Orionis; theſe directions foreſhow honour, glory, renown, and wealth from the king and other noble perſons, gives the native a command over others, and makes him famous in his generation. To Ariſta, honour, glory, and preferment both in church and ſtate, the overcoming of an adverſary; dominion over the common people, and gain by them. To Cauda Leonis, gives honour, and a good eſtimation among the vulgar, but withal threatens ſcandal, loſs, and contempt. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, ſcandal, odium, and ſcorn even of the common ſort; the ill will of ſome eminent lady or woman; danger of thieves, and

ſuch

ſuch like perſons. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Siniſter Humerus & Cubitus dexter Aquarii; theſe are evil directions, giving the native melancholy diſeaſes, eſpecially in thoſe parts ſignified by the ſign in which the ſtar is; he goes alſo under ſcandal and reproach. To Hircus, is a very noble direction, and may ſignify the advancement of the native in all things, chiefly in military affairs; yet involves him in ſeveral vices and troubles with women; and bids him beware of ſome ſevere wound by a fall, blow, or ſtab. The ſignificators of the part of fortune, being directed in like manner, are altogether the ſame with what we hinted in the directions of the ſecond houſe.

In all theſe directions we muſt have great regard both to the ſign and the houſe. In directions which concern the body, we have reſpect to the ſign, becauſe that moſt commonly indicates the part afflicted; ſo alſo does the houſe; for, if the direction falls in the aſcendant, the affliction falls in the head, as on the eyes, noſe, ears, or brain; if in the ſecond, in the throat, &c. In directions which concern the eſtate, honour, or fortune, we chiefly take notice of the houſe, for that indicates the means by which the thing ſhall be attained; the nature of the ſtar, the quality of the perſon; if in the third, by a kinſman, or by travel; if in the ſeventh, by a wife, or woman.

In directing any planet to theſe fixed ſtars, conſider whether the ſtar ſympathizes with the ſignificator in nature and quality, or not; if it does, the direction may be good, although it be to an evil ſtar; for ſweet to ſweet, is ſweet; like to like breeds no diſcord; an union and agreement of natures takes away the evil effects; for if the lord of the aſcendant were Saturn, and he ſhould be directed to Cauda Leonis, a ſtar of his own nature, this could be no evil direction, nor any way afflict the native either in body or eſtate; but would have famous and glorious effects, both for health and wealth, according to the place it falls in. In theſe directions we are principally to regard the magnitude of the ſtar; for ſtars only of the firſt magnitude preſage things eminently glorious, or dangerouſly deſtructive; and thoſe which are of the ſecond, come very near them. Then the place of the direction is to be noted; for, if it fall in an angle, the direction will not only be famous and eminent, but alſo manifeſt itſelf with a great deal of life and vigour; and that on a ſudden; in a ſuccedent houſe, the effects will be more languid; in a cadent, not only weak and ſlow, but it may be a queſtion whether they will ever operate at all. Regard muſt alſo be had to the latitude; for ſtars, having ſouth latitude, operate not ſo much upon our northern hemiſphere, as thoſe which have north; thoſe which have no latitude, ſhow their effect, be they good or evil,

with

with ſtrict equality; and thoſe which have north latitude manifeſt their force with great vigour.

The ſign alſo in which the ſtar is poſited is much to be conſidered; for fixed ſtars in cardinal ſigns exceed the others in power by ſo much as their place is more excellent and remarkable. And if a direction to any eminent fixed ſtar falls in ſextile or trine to the places of any of the fortunes or of the luminaries, or coheres with any other eminent direction at or near the ſame time to the body or aſpect of any planet of the nature of the ſame ſtar, the effects will not only be indubitably evident, but alſo very ſtriking and wonderful.

The durability of their effect remains only to be conſidered; wherein muſt be noticed, whether there be a continued ſeries of directions attending of the ſame purport and effect; for, if there be, and nothing contradicts their influence, the efforts of them will, we may ſafely conclude, be durable and laſting.

APHORISMS for guiding the JUDGMENT upon NATIVITIES and HORARY QUESTIONS.

Conſider the degree aſcending, Sol and Luna; and ſee whether they are afflicted, or not; if they are extremely afflicted, or either of them, it is an argument of ſhort life, and therefore it will be in vain to form long directions for ſuch a nativity. Theſe points are ſaid to be afflicted or unfortunate, when either the conjunction, quartile, or oppoſition, of the infortunes vitiate their places, or when many violent fixed ſtars of the nature of the lord of the eighth aſcend with the degree aſcending or with the luminaries.

Conſider the lord of the aſcendant alſo; for, if he be eſſentially ſtrong, free from the affliction of the infortunes, not combuſt nor retrograde, nor impeded by the lord of the fourth, ſixth, eighth, or twelfth, houſes, but encreaſing in number, light, and motion, it ſhews long life. If the Sun in a birth by day, or the Moon in a birth by night, be ſtrong, free from affliction, and aſſiſted by the fortunes, it ſhews long life; but thoſe who are born exactly upon the very change or full of the Moon ſeldom live long; the Moon beſieged between Saturn and Mars argues ſhort life.

That planet, which has moſt dignities, eſſential and accidental, in a figure, is the lord of the geniture, more eſpecially if he be lord of the aſcendant alſo.

The planet or planets in the aſcendant are the chief ſignificators of manners; but, if no planet be in the aſcendant, then the planets from which the Moon ſeparates, or to which ſhe applies, ſhall be ſignificators.

The ſignificator of manners in Aries, ſhews one witty; in Taurus, one laborious; in Gemini, a lover of learning; in Cancer, inconſtancy; in Leo, ſobriety and diſcretion; in Virgo, covetouſneſs; in Libra, inconſtancy and conceitedneſs; in Scorpio, wiſdom, ſubtility, and boldneſs; in Sagittarius, valour; in Capricorn, laſciviouſneſs; in Aquaries, complacency and kindneſs; in Piſces, a mere hypocrite.

Mercury and Luna in conjunction, ſextile, or trine, in any ſign, ſhews ingenious perſons; the quartile ſhews wit, but more turbulent; the oppoſition ſhews one ſeditious, ſtubborn, imprudent, and deſtructive. Mercury in Taurus or Capricorn, in a cadent houſe, and retrograde or combuſt, or afflicted by Saturn or Mars, ſhews the native to be ſimple, and of rude underſtanding. Mercury in his own houſes, or in Aries or Aquaries, in reception with Mars or Saturn, ſhews a ſharp wit, and one of an admirable invention. Mercury received of the Moon, either by houſe or exaltation, gives a fertile genius. Mercury in conjunction, ſextile, or trine, of Saturn, ſhews a wary conſtant wit; of Jupiter, an honeſt upright mind; of Mars, a confident opinion; of Sol, a proud heart; of Venus, a pleaſant wit; and of Luna, a ready and piercing wit.

If many planets be ſtrong and eſſentially fortified, eſpecially Saturn, Jupiter, and Mars, or Sol, the native will enjoy a manifeſt and ample fortune, live nobly, and in great eſteem, above the ordinary quality of his birth, managing the actions of his whole life with glory and ſucceſs; and this judgment will be more confirmed, if moſt or all the planets be eſſentially fortified at the ſame time. But, contrariwiſe, when moſt of the planets are in their detriment or fall, peregrine, cadent, retrograde, afflicted, or combuſt, the native is then continually involved in a thouſand misfortunes, one upon the heels of another, and his whole life is nothing but a vale of miſery. But a mediocrity of teſtimonies ſhews a various fortune, ſometimes miſerable, ſometimes extremely happy, according to the times of evil or good directions.

Saturn ſignificator of ſubſtance ſhews riches by building, huſbandry, gardening; Jupiter, by the church, religion, government, truſt, clothing; Mars, by war, inſtruments of war, law, ſurgery, or phyſic; Sol, by honour, command, office, dignity, or preferment; Venus, by friends, gifts, or women; Mercury, by arts, ſciences, learning, oratory, merchandiſe; Luna, by navigation, by the common people, or women.

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The Moon fortunate in the aſcendant gives wealth and eſtimation all the life long. The Sun and Luna in trine, and he in his exaltation, free from the affliction of Saturn or Mars, are ample teſtimonies of a large fortune; the ſame if Jupiter or Venus be in the ſecond. The diſpoſitor of the part of fortune in the eighth, or the lord of the eighth eſſentially fortified in a good houſe, promiſes the native an eſtate by the death of friends. The Moon combuſt, or in conjunction, quartile, or oppoſition, of Saturn, deſtroys an eſtate though never ſo large, reduces the native to poverty; the ſame happens if the lord of the ſecond be ſo.

If the ſignificator of ſubſtance be eſſentially fortified, well poſited, free from affliction, or in a fixed ſign, the native's ſubſtance will be firm and durable all his life. An infortune in the ſecond, ſtrong, ſhews, that the eſtate may continue, but with great difficulty; but, if weak, that it will come to nothing; if a fortune be there, the native's eſtate will be firm. If no planet be in the ſecond, conſider the lord of the ſecond, and the diſpoſitor of the part of fortune, and judge by them, and by their directions to good or evil promiſſors. The ſignificators of ſubſtance oriental and ſwift in motion ſhew the native will be rich quickly; but occidental, ſlow in motion, or both, or retrograde, not till old age.

The lords of the aſcendant, and third houſe, in good, aſpect or mutual reception, ſhews concord among brethren, kindred, and neighbours, but, if in evil aſpect, the contrary. If Saturn or Mars be peregrine in the third, or the Dragon's Tail be there, the native and his kindred will be at perpetual variance, and by them he will receive many croſſes and loſſes. If Saturn or Mars, or the Dragon's Tail, be in the third houſe, or in conjunction, quartile, or oppoſition, of the lord of the third, the native loſes by travel, and will always be in danger of thieves or robbers upon the highway, and will have many evil neighbours.

The Sun or Moon in Via Lactea, afflicted with the conjunction, quartile, or oppoſition, of Saturn and Mars, or with nebulous ſtars, portends blindneſs, if both luminaries are afflicted; if the Sun only be afflicted, it is the right eye; if the Moon, the left. The ſame if the Moon be in conjunction, quartile, or oppoſition, with Sol or Saturn, with nebulous ſtars, or if Sol be in conjunction with Mars in the eighth.

The Sun in good aſpect with Saturn or Jupiter in a diurnal geniture, or the Moon ſo conjoined in a nocturnal, eſpecially in the ſecond or fourth, or if they have dominion in the fourth, ſignify a good patrimony to deſcend to the native, and an augmentation of his paternal inheritance. But the Sun afflicted by Mars by day, or by Saturn by night, and not aſſiſted by the fortunes of Luna by night, decreaſing and afflicted by Saturn or Mars,

Mars, or both; or if the lord of the ſecond, or the fourth houſe or its lord, be afflicted in like manner; it ſhews the native will waſte his father's eſtate and bring it to nothing. The ſame if Saturn be in conjunction with the lord of the fourth in the twelfth; or the infortunes in the fourth in conjunction with the lord of the fifth; ſo it is alſo if Mars be in conjunction with Sol, and peregrine, afflicting the ſecond.

In a diurnal geneſis, Sol and the lord of the fourth ſignify the father, and the Moon the mother; but, in a nocturnal, Saturn, with the lord of the fourth, the father; and the Moon the mother. Now, if theſe behold the aſcendant or its lord by ſextile or trine, there will be a concord and love between the native and his parents; but, if by quartile or oppoſition, much ſtrife, diſcord, and contention. The ſignificators which caſt the beſt or greateſt aſpect to the aſcendant or its lord ſhew that the perſon ſignified by them will love the native beſt.

Saturn in the fourth, in his houſe or exaltation, direct, ſwift in motion, and in ſextile or trine with Jupiter, Venus, or the lord of the ſecond; the lord of the fourth in reception with either luminaries, and they in good aſpect to the fourth or planets therein; ſhew an ample fortune by managing quarries, mines of metal, coal, ſtones, minerals, &c.

The lord of the aſcendant in the ſixth or twelfth, and he or the aſcendant afflicted by malefic planets, ſhews a ſickly perſon. If the ſign aſcending and all the planets be in ſigns of one triplicity, the native will always be afflicted with diſeaſes of the nature and quality of that trigon; if the fiery, with fevers and inflammations; if the airy, ſuperfluities and diſeaſes of the blood; if the watery, dropſy, and other watery diſeaſes; if the earthy, conſumptions, melancholy, and the like.

The Sun in the ſixth, ſeventh, eighth, or twelfth, houſes, and afflicted or afflicting the lord of the aſcendant, gives few years, with much ſickneſs and many afflictions. The Moon applying to conjunction of Sol ſhews lean and infirm people, afflicted with ſuch diſeaſes as the phyſician can neither cure nor diſcover. The Moon afflicted by the conjunction, quartile, or oppoſition, of Saturn and Mars, in conjunction with the Dragon's Tail in the aſcendant or ſecond, ſhews the falling ſickneſs, or the native's whole life to be ſickly; and fixed ſtars of the nature of Saturn being joined with the luminaries do the ſame, making the perſon alſo lean and pale. Mars in the aſcendant ſhews diſeaſes in the head, and ſcars and wounds in the face; Saturn in the medium cœli, ſudden hurts by falls, bruiſes, and the like, as alſo loſs of honour; but, in the aſcendant, pains of the teeth. The Moon afflicted by the oppoſition of Saturn, Mars, or Mercury, ſhews madneſs or folly; the ſame if Saturn and Mars be in partile oppoſition, or applying to it from angles.

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If Mercury be lord of the ſixth, or the planets in the ſixth be ſtrong, eſſentially fortified, and in good aſpect with the aſcendant, or ſecond, or their lords, it ſhews that the native's ſervants will be honeſt, juſt, and profitable to him; the ſame if the ſignificators be angular; and ſo contrariwiſe. A fortunate planet in the ſixth or twelfth ſhews good ſervants, and profitable; but the Dragon's Tail, Saturn, or Mars, in the ſixth, and peregrine, denotes baſe, ſordid, and thieviſh, ſervants.

Planets in the fifth, and the Moon and Venus, or their diſpoſitors, free from affliction; ſigns upon the aſcendant and fifth, and ſigns in which their lords are, being fruitful, ſhew many children; the ſame if Venus or the Moon be in the aſcendant; or Jupiter in the ſeventh. Jupiter or Venus, or the lord of the fifth, in trine to Luna, in human or fruitful ſigns; all or moſt of the planets in fruitful ſigns, and in good aſpect to the lord of the fifth, or planets therein, ſhew a plentiful iſſue. Saturn in the fifth declares ſtubborn and undutiful children; Mars, ſuch as will be bold and daring; but Sol in conjunction, quartile, or oppoſition, of Saturn in the fifth or eleventh, ſhews barrenneſs; the ſame if the lord of the fifth be retrograde, or combuſt, or in conjunction, quartile, or oppoſition, of Saturn or Mars, and they peregrine. Saturn or Mars, or both, peregrine in the fifth or eleventh; Sol in the fifth joined to an infortune; Sol, Saturn, Mars, or Mercury, in quartile or oppoſition of Luna in the medium cœli; Jupiter in oppoſition of Saturn or Mars or both; the lord of the fifth in the eighth or twelfth; or in conjunction, quartile, or oppoſition, of Saturn or Mars; are all certain arguments that the children will die.

In marriages, obſerve the motion of the ſignificators; for, if they are direct and ſwift, the native marries early; but, if retrograde and ſlow, or ſtationary, they prolong the time very much. The particular time of marriage is diſcerned by direct and converſe directions of the aſcendant, or medium cœli, or their lords; or the Sun or Moon to the conjunction, ſextile, quartile, or trine, of the lord of the ſeventh, or planets in the ſeventh, or by directions of the aſcendant or medium cœli or their lords to the conjunction, ſextile, quartile, or trine, of Jupiter, Sol, Venus, or Luna; and if any of them are in the ſeventh houſe, or aſcendant, conjoined to many planets, they ſhew many wives; and ſo alſo does the lord of the aſcendant in configuration with many. The Moon configured to one planet only, ſhews but one wife; and, if the Moon be ſtrongeſt, the man out-lives his wife; but, if the planet with whom the Moon is conjoined be ſtrongeſt, he dies firſt.

The Moon applying to Saturn, well-affected, ſhews a ſerious, induſtrious, ſober, laborious, woman; but, being ill-affected, a ſuſpicious,

croſs, envious, froward, woman, indolent and careleſs; applying to Jupiter well-affected, a ſober, honeſt, godly, religious, chaſte, and virtuous, woman, and a good houſewife; but, being ill-affected, the woman may have virtues, but they are generally clouded; applying to Mars well-affected, it ſhews one of a lofty, honourable, open, and generous, mind; a true friend, yet ſcorning to receive any affront or injury, and one that will deſire to be maſter; but, being ill-affected, an evil, quarrelſome, proud, petulant, woman; applying to the Sun, being well-affected, ſhews an honourable and truly noble creature, full of generoſity and humanity, affecting high and great things; but, if ill-affected, ſhe will be idle, vain, fooliſh, proud, inſulting, and domineering; to Venus well-affected, a beautiful, fair, pleaſant, civil, courteous, loving, good-conditioned, and virtuous, woman; but, if ill-affected, ſhe is an impudent, bold, arrogant, prodigal, talkative, luſtful, baſe, woman; laſtly, the Moon applying to Mercury well-affected, ſhews a loving, neat, ingenious, pleaſant, well-ſpoken, careful, woman; but, if ill-affected, an intruding, prattling, inconſtant, diſſembling, turbulent, creature.

The lords of the tenth and ſeventh, or ſecond and ſeventh, in each others houſes of the figure, or in mutual reception, ſhew a good wife; but the lords of the ſixth or twelfth in mutual reception, or poſition with the lord of the ſeventh, ſhew a very mean, obſcure, ill-bred, woman. Saturn or Mars in the ſeventh, very ſtrong, ſhews a good and rich wife, yet her ſubſtance not attainable without trouble; if peregrine there, it ſhews one of low birth, poor, and ill-conditioned; if Jupiter, Sol, or Venus, be there, the contrary. If the ſignificators of man and wife be in quartile or oppoſition of one another, or in quartile or oppoſition to the Moon, there may be many quarrels, and that upon very ſlight occaſions; the contrary if they be in conjunction, ſextile, or trine, or in mutual reception or poſition; or if the Moon makes any tranſlation between them by good aſpect. The lord of the ſeventh in quartile or oppoſition to Saturn or Mars, ſhews an evil woman, immodeſt and ſhameleſs; and, if the lord of the ſeventh be in the twelfth, although in trine with Venus, the woman will prove inconſtant to her huſband.

If Mercury and Luna be in conjunction or reception, or the lord of the ninth be in the aſcendant, or the lord of the aſcendant be in the ninth, or Mercury or Luna be in the aſcendant, third, or ninth, or mutual reception of their lords, or conjunction with them, the native will travel beyond ſea, or take many long journeys. The cauſe of the journey appears from the nature of the ſignificator, and the houſe in which he is poſited; if Saturn be ſignificator, the cauſe is from ſome inheritance, legacy, or things and commodities ſaturnine; if Jupiter, the cauſe is from religion,

religion, eccleſiaſtical preferment, honour, or law; the like of the other planets. If the ſignificator be in the aſcendant, the native is poſſeſſed with a natural deſire of ſeeing ſtrange countries; in the ſecond, he travels for a deſign of enriching himſelf; and ſo of the other houſes.

If the lord of the ninth be in the aſcendant, the native will travel much; if in the ſecond houſe, he will gain conſiderably by his travels; if in the third, he will cohabit with ſtrange women, and often ſhift his reſidence; if in the fourth, his parents will have ſome occult infirmities, and he will die on his travels; if in the fifth, he will have children in another country; if in the ſixth, he will gain by his ſlaves or ſervants, and his cattle will fall ſick on his travels; if in the ſeventh, he will obtain a good and obedient wife. When the ſignificators of journeys are eſſentially ſtrong, well poſited, and free from affliction, and in ſextile or trine of a good planet, they denote honour, proſperity, and ſecurity, in travels, *quod capax*, according to the quality of the perſon; and contrariwiſe, if Saturn or Mars afflict the ſignificators, it ſhews, in the twelfth houſe, danger of impriſonment; in the ſecond or third, treachery by kindred or neighbours, or danger by common thieves; but, in this judgment, Saturn ſhews rather poverty and want of money; Mars, bodily wounds. The countries into which the native had beſt travel, are chiefly thoſe ſubject to the ſigns of the aſcendant, ſecond, ninth, tenth, and eleventh; or thoſe ſigns in which Jupiter, Venus, Part of Fortune, or Dragon's Head, are poſited; but thoſe ſubject to the ſigns in which the infortunes or Dragon's Tail are poſited, will prove unfavourable to the traveller; and ſo alſo will thoſe that are ſubject to the ſigns of the fourth, ſixth, ſeventh, eighth, or twelfth, houſes.

Saturn, Mars, or the Dragon's Head, in the ninth, or Saturn or Mars in the third, oppoſite to the ninth, Jupiter being peregrine, cadent, and afflicted, ſhews either pernicious ſectaries, of no religion, or atheiſts. But Jupiter, Venus, or the Dragon's Head, in the ninth, ſhews a truly religious perſon; the ſame if Sol, Mercury, Luna, or Part of Fortune, be there in ſextile or trine with Jupiter or Venus. If no planets are in the ninth, conſider its lord and Jupiter; if they or either of them be eſſentially fortified and ſtrong, or angular, or in reception with Sol or Luna, or with the lord of the aſcendant or planets therein, or poſited in the aſcendant, the native will be truly pious, honeſt, and religious; and ſo contrariwiſe. Saturn in the ninth, eſſentially ſtrong, ſhews ſtrong zeal, chaſtity, and faith; Sol there, ſhews piety, and makes an excellent preacher. If Sol or Jupiter hath dominion in the ninth houſe, or in the aſcendant, and hath dignities in the places of Mercury or Luna, the words of the native will be like oracles.

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The significators of honour in their houses, exaltations, or mutual reception or position with the lord of the ascendant, or angular, being also free from affliction, bestow on the native honour, glory, trust, and command. Jupiter, Sol, Venus, or Luna, in the medium cœli, the same; more especially if they are essentially fortified. The Sun and Moon in the degree of their exaltations, not afflicted, shew, *quod capax*, the greatest preferment. The light of time culminating, and in sextile or trine with Jupiter and Venus, or with the other light, shews great honour. But those who have neither of the luminaries angular, or in a masculine sign, or in sextile or trine of Jupiter or Venus, will all their days be abject and poor, and of the vulgar sort.

If the planet or planets which have dignities in the places of Sol, Luna, or sign ascending, shall be strong and essentially fortified, and if it be Saturn, Jupiter, or Mars, oriental, or if it be Venus or Mercury occidental; the native shall raise himself, though low, to a very high condition. So also Sol culminating in Aries, Leo, or Sagittarius; or Sol and Luna in reception, or in sextile, or trine; or if the Sun or light of time be in conjunction with Aldebaran, Regulus, Arista, Pleiades, Antares, Rigel, Hircus, Cor Hydra, Arcturus, Fomahaut, or Marchab, and more especially if those stars culminate also, the Sun, Moon, and Jupiter, in trine with each other; the Sun and Mars in mutual reception, or in trine from fiery signs; Jupiter, Venus, and Luna, in conjunction or partile trine, especially in angles; Jupiter and Venus in conjunction or any angle, but chiefly in the tenth, with the Dragon's Head there; are all testimonies of eminent honour.

The Sun in Cancer, the Moon in Scorpio in conjunction with Jupiter or in trine with him from Pisces, are arguments of great preferment. The Moon in the ascendant, near the full, or in conjunction, sextile, or trine, with Jupiter, Sol, or Venus, or fixed stars of their nature, and of the first magnitude, shews great encrease of honour and preferment. Sol or Luna in conjunction with Regulus or Arista; or in conjunction with the Dragon's Head and Jupiter in the tenth, in trine to them, or to Mars or Venus, will raise the native from obscurity to sit with princes. Whatsoever preferment is signified, if Saturn or Mars cast their quartile or opposition to the tenth house, its lord, the Sun, or Jupiter, it will be lost again. If the lord of the tenth and ascendant apply one to another, and are both oriental, and in their essential fortitudes, the native will be great and be beloved.

Saturn in the tenth never lets the native enjoy his honour and preferment long, but casts him down headlong, when least expected; from which

which dejection he never riſes. The lord of the aſcendant in ſextile or trine with the Sun, and oriental, or in trine or ſextile with the lord of the medium cœli, the native will attain to honour and dignity, and be beloved of kings, princes, and noblemen. The lord of the aſcendant in the ſign aſcending, or in his own dignities, he will riſe to honour and eſteem by his own induſtry; more eſpecially if he applies to a planet angular and in his own exaltation. The quality of the preferment is diſcerned from the planet or planets which apply to the luminaries, or to which the luminaries apply; if Saturn be that planet, preferment comes by means of an eſtate, inheritance, poſſeſſions, or favour of anceſtors; if Jupiter, by means of virtue, honour or learning, or honeſty, gravity, juſtice, religion, or wealth. If Mars, by valour, or by merit as captain or general in the army, or by being a phyſician, ſurgeon, chemiſt, &c. If Venus, by courtſhip, pleaſantneſs, or through the means of women. If Mercury, by wit, judgment, oratory, or learning; by the law, merchandiſe, &c. wherein alſo conſider the houſe in which this planet is. If no planet behold the luminaries, or is beheld by them, then conſider the planet in the tenth, and the ſtrongeſt planet there, if there be many; if no planet in the tenth, conſider the lord of the tenth, and diſpoſer of the light of time, or that luminary which is either above the earth or ſtrongeſt, and judge *ut ſupra*, for if the planet ſhewing the preferment be eſſentially ſtrong, free from affliction, and aſſiſted by other planets in quartile or trine, the native's honour will be permanent, otherwiſe not.

Mars in his detriment, and in oppoſition to the aſcendant, ſhews an unfortunate and infamous man. Mercury in quartile or oppoſition to Saturn, cauſes an impediment in the tongue or ſpeech; in conjunction, ſextile, or trine, to Jupiter, makes excellent orators, of great reaſon, underſtanding, and juſtice, and gives him great friends among churchmen and lawyers; in aſpect with Mars, he inclines to phyſic, ſurgery, chemiſtry; in quartile or oppoſition of Sol, to coining money; in ſextile or trine with Luna, gives him a good underſtanding, and inclines him to the knowledge of things to come, to arts and ſciences, as philoſophy, philology, mathematics, medicine, &c. if her application be in Virgo or Scorpio, the native proves a lover of the mathematics. Mars in aſpect with Sol, gives the native power, authority, and magiſtracy, making him famous. Jupiter, Sol, Venus, or Luna, in the eleventh, eſſentially fortified, and in conjunction, ſextile, or trine, with the lord of the aſcendant, ſhew great and good friends, and contrariwiſe if Saturn and Mars be there and weak. The Dragon's Tail in the eleventh, always ſhews falſity in friends, which is found never to fail; in the third, the ſame. Fortunes in the firſt, fifth, ſeventh, ninth, and eleventh, houſes, many friends; infortunes in the twelfth or in angles, many enemies.

Thoſe planets which are in oppoſition to the luminaries, lord of the aſcendant, or are poſited in the twelfth houſe, ſignify the native's enemies; no planets in the twelfth or ſeventh, or in oppoſition of the luminaries, few or no enemies. The lord of the aſcendant in the ſeventh or twelfth, or the lord of the ſeventh or twelfth in the aſcendant, argue many enemies, Thoſe planets in ſeptima, or in oppoſition of the luminaries, will diſcover their malice openly; thoſe in the twelfth or cadent, will act their malice cloſely and cunningly. The lord of the aſcendant either diſpoſing of the ſignificator of enemies, or much ſtronger in eſſential dignities, and angular, the native overcomes all his enemies, and contrariwiſe. Significators of enemies cadent, peregrine, retrograde, or combuſt, argue mean perſons. Either of the luminaries afflicted by conjunction, quartile, or oppoſition, Saturn or Mars in angles, and diſpoſed of alſo by the ſaid infortunes, argues impriſonment; ſo if Sol or Luna be in the twelfth in conjunction with Saturn. Saturn and Mars in conjunction, out of their own dignities, or dignities of the luminaries, the ſame; the ſame if Sol and Luna be in conjunction in the eighth, in any ſign except Taurus, Cancer, or Leo. The lord of the aſcendant combuſt in the twelfth, impriſonment, and many ſorrows: in the tenth, death by ſentence of a judge: in the eighth, ſorrows, and an infamous end. The lord of the aſcendant in quartile or oppoſition of the lord of the eighth, or any planet therein, or in conjunction with evil fixed ſtars of the nature of the lord of the eighth, or in the fourth, ſixth, eighth, or twelfth, in conjunction, quartile, or oppoſition, of Saturn, Mars, or combuſt, and out of all his eſſential dignities, are all demonſtrations of a violent death. If theſe configurations happen in fiery ſigns, it may be by beheading; in airy ſigns, hanging; in earthy ſigns, by falls, blows, or the like; in watery ſigns, by water or drowning; in angles, the death will be more honourable; ſuccedent, by accidents; in cadent, very ſhameful. If the ſignificators of manners be with Caput Meduſæ, the native will be of a violent nature, even to murder or be murdered; if with Aldebaran, he will be fierce and given to warlike actions; if with the Pleiades, he will be ambitious, turbulent, and libidinous; if with Cingula Orionis, he will be witty, of great underſtanding, and have a vaſt memory; if with Regulus, he will be magnanimous, noble, generous, and aiming at rule and dominion; if with Antares, he will be raſh, headſtrong, without rule or government, obſtinate even to his own deſtruction; if with Hercules, he will be raſh, bold, impudent, cruel, ſubtle, crafty, with a ſhow of valour and honour; if with Ariſta, he is noble, generous, and brave, of a gentle, affable, and courteous, diſpoſition, juſt, honeſt, faithful, true-hearted, ſtudious, and ingenious; if with Lyra, wanton and luxurious, but pretending to gravity and honeſty; if with Aquila, bold, confident, and valiant.

Saturn

Saturn oriental, or in the aſcendant, gives a ſtature ſomewhat above the middle ſize; occidental, a mean ſtature inclining to brevity. Jupiter oriental gives a tall, large, and comely, perſon; occidental, middle ſized, but large boned and well ſet. Mars oriental gives an indifferent large corporature and ſtrong body; occidental, one of a middle ſize, but full body. Sol gives a large and comely corporature; Venus oriental gives a tall, ſtraight, and ſlender, perſon; occidental, one ſhort and well ſet; Mercury oriental gives a complete, tall, upright, and ſlender, body; occidental, one low and ſmall. The Moon increaſing gives a full, fat, plump, perſon, inclining to tallneſs; decreaſing, a ſhort, low, ſquat, body. Planets having north latitude ſhew large and groſs bodies, but of a more dull and ſluggiſh nature; planets having ſouth latitude ſhew leſs proportion, and ſuch as are nimble and active. Saturn ſhews a long viſage, ſwarthy, black, or tawny, and lowring; Jupiter a fair, full, comely, viſage. Mars a full, ſun-burnt, or ruddy viſage. Sol a full round face, high bold forehead, and tawny complexion; Venus a fair beautiful viſage; Mercury according as he is conjoined, of himſelf he gives a long ſwarthy complexion; Luna full-faced if increaſing; pale, wan, and long, viſaged, if near her change. If Saturn is lord of the geniture, or in the aſcendant, the native is melancholy, envious, fearful even of his own ſhadow; if Luna is in quartile or oppoſition of him, he proves ambitious, and fills his ſullen fancy with glorious conceits; but, if Mars, it is much if he proves not mad; if Mercury, an enthuſiaſt or diviner. If Saturn be in the medium cœli, it deſtroys the native's honour and fame, though ever ſo great, and he ever ſo deſerving; ſo much the more if he be in quartile or oppoſition to Sol or Jupiter; but, if Jupiter or Venus be there under fortunate directions, he may with much labour preſerve it; yet at laſt it will be deſtroyed. Saturn in conjunction with Luna in an angle, though the native were ever ſo rich, yet ſhall he be reduced to poverty; ſo the Dragon's Tail in the ſecond deſtroys the native's eſtate and fortune, be it never ſo great, and he will be driven to many exigencies and wants; and Saturn or Mars retrograde, peregrine, and cadent, being in quartile or oppoſition to the ſecond houſe or its lord, makes the native perpetually poor. Saturn or lord of the aſcendant in one man's nativity, being upon the cuſp of the ſeventh in another's, foreſhews perfect hatred, and the latter will be the injured perſon. Saturn in the aſcendant, in Gemini, Virgo, Libra, Capricorn, or Aquaries, in good aſpect with Mercury, makes ſcholars and learned men; with Jupiter, divines and lawyers; if he be in the eighth, in a nocturnal geniture, he foreſhews a violent death. Saturn lord of the ſeventh, makes the native long before he marries; ſcarcely before thirty, unleſs Jupiter, Venus, Mercury, or Luna, be in the aſcendant; or ſome of the other three, and the lord of the aſcendant be in good aſpect of Luna. Saturn in quartile or oppoſition with Sol or Luna from angles,

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portends blindneſs; the ſame if the luminaries be in quartile or oppoſition of Mars. Saturn in the imum cœli, although in a fortunate geneſis, foreſhews an evil end to the native, though he be a prince.

Jupiter lord of the geniture, or in the aſcendant, makes the native of a noble and brave ſpirit, aiming at good and honeſt things, without the ſenſe or leaſt imagination of evil. But if either of the luminaries, or Saturn or Mars, be in quartile or oppoſition to him, he proves proud, treacherous, and a perfect villain, who under the notion of ſanctity may ſhroud a thouſand enormities. Jupiter or Venus poſited in the aſcendant or medium cœli, free from affliction, makes the native beloved of all ſorts of perſons, though his birth be ever ſo mean; and gives him a juſt, upright, and honeſt, ſoul. Jupiter, Venus, or the Dragon's Head, in the fifth, in a fruitful ſign, ſhews many children; and, if Luna be in any good aſpect with them alſo, ſhe ſhews ſtill the greater number.

Saturn or Mars in the ninth, and Dragon's Tail in the aſcendant, generally makes the native an atheiſt in judgment, though a prieſt by profeſſion. Saturn upon the cuſp of the ſecond, makes the native always poor, let him have what aſſiſtance ſoever; unleſs he be eſſentially fortified there, and in good aſpect of the fortunes. Saturn and Mars in oppoſition to equinoctial ſigns, makes (if a king) a great tyrant; and, if they be in quartile with Jupiter, he may be an obſerver of law and religion, but it will be for his own ends. Saturn in oppoſition to Luna, or Mars in oppoſition to the aſcendant, makes an abſolute knave and a traitor.

Mars lord of the geniture in the aſcendant eſſentially fortified, makes a courageous perſon, a good ſoldier, ſurgeon, or phyſician, and one honourable in his profeſſion. Mars ſtrong in a nativity, and lord of the ſeventh, in no good aſpect to the luminaries or aſcendant, the native will be unfortunate in war, controverſies, and law-ſuits; for the ſeventh houſe ſignifies his enemies, and in this reſpect they will be too powerful for him. Mars in the medium cœli brings ſcandal and diſhonour to the native in many things, whether he deſerves them or not. Mars in Aries, Scorpio, or Capricorn, in the aſcendant of a nativity, makes the native invincible; and this more eſpecially if he be in good aſpect of the luminaries, or planets eſſentially fortified. Mars in conjunction, quartile, or oppoſition, to Luna and Saturn, in the ſame aſpect of Sol from angles, ſhews a violent death. If ſo poſited in violent ſigns, though out of angles, the ſame. Mars and Sol in the ſecond houſe, eſſentially fortified, the native may have a good eſtate, but will have ways enough to ſpend it; but, if they be weak, peregrine, or afflicted, the native will be driven to want.

Mars

Mars and Sol in aſcendant, in aereal or fiery ſigns, make proud, ſcornful, prodigal, perſons, conceited of themſelves. Mars in oppoſition to Jupiter or Venus deſtroys the iſſue of the native, though ever ſo great and numerous.

Sol lord of the geniture, or ſtrong in the aſcendant, makes the native aim at ſovereignty, rule, and dominion; who, *quod capax*, will be very famous; the ſame if Aries, Leo, or Sagittarius, aſcend, and the Sun be ſtrong and in trine with Jupiter. Sol in the aſcendant makes a great boaſter and very proud perſon; Mars there, denotes a notorious liar, romancer, and inventor of fables, and a contriver of miſchief, given over to perjury, violence, and cruelty. Sol or Luna in quartile or oppoſition to Saturn or Mars from angles, chiefly the medium cœli, ſhews a violent death; if to Mars only, and in humane ſigns, the native will be ſlain by the hands of his enemies; if to Saturn, he will either have a great fall, be impriſoned, or ſtarved to death in a priſon. Sol and Luna afflicted in watery or airy ſigns afflict the native greatly with the gout. Sol and Luna in conjunction of Venus in Cancer or Capricorn give the native a great fancy and a large underſtanding. If Sol, Luna, or the medium cœli, be directed to the conjunction, ſextile, or trine, of Jupiter or Venus, the native, if in years, generally marries. Sol, Luna, or the aſcendant, being Hyleg, directed to the conjunction, quartile, or oppoſition, of Saturn, and the direction being in Aries, Cancer, or Leo, the native rarely eſcapes death when theſe directions come up, becauſe thoſe ſigns repreſent the moſt vital parts in man's body, and Saturn in the oppoſite ſigns has moſt power to do miſchief. Sol and Mercury in conjunction in the third or fourth makes the perſon ſkilful in occult arts and ſciences. Sol, Luna, or the aſcendant, in a geniture of ſhort life directed to the Dragon's Tail, generally proves mortal.

Venus, lady of the geniture, or ſtrong in the aſcendant, makes the native a great lover of pleaſure, of an upright, juſt, honeſt, heart; but, if ſhe be weak, and afflicted by Saturn or Mars, the native is libidinous, ſenſually and beaſtly inclined, and will be afflicted with venereal diſeaſes. Venus and Mercury in conjunction in Gemini, Libra, or Aquaries, in the aſcendant, in trine with Jupiter in the ninth, make great ſcholars and learned men. Venus and Mercury poſited in the medium cœli, either in Aries, Gemini, Virgo, or Scorpio, make the native very eminent in arts and ſciences. Venus in the aſcendant, and Mercury lord thereof, in reception with her, denotes a good underſtanding, and a worthy honeſt man. Venus poſited in the medium cœli makes the native, whether man or woman, marry very advantageouſly.

Mercury lord of the geniture, or ſtrong in the aſcendant, gives the native an admirable fancy and great elocution; if he be in good aſpect with Luna or Venus, or in reception with either of them, he proves a famous orator; if in good aſpect or reception with Saturn or Jupiter, he makes an excellent philoſopher or divine; if with Mars, a good phyſician, ſurgeon, or mathematician. Mercury in caſimi, and in his own dignities, makes the native a great orator, or ſubtile counſellor in the eſtimation of all men. Mercury in ſquare or oppoſition of Mars gives a ſharp, but a turbulent and troubleſome, wit and underſtanding; one never content, but always ſeeking out new things and ſtrange inventions. Mercury in an angle in Piſces, afflicted of Mars or Sol, and the Moon in an angle, afflicted of Saturn, makes a fool or a madman; for theſe configurations oppreſs the brain, and repreſent a thouſand fancies. Mercury in Cancer, retrograde, in ſquare to Mars and Jupiter, and they in oppoſition to each other in the nativity of a divine, make a great enthuſiaſt. If Mercury be afflicted by Saturn, in thoſe genitures where Cancer, Scorpio, or Piſces, aſcend, the native is either dumb or has a very great impediment in his ſpeech; the ſame if Mercury be with the Dragon's Tail; if afflicted by Mars in ſuch a geneſis, the native ſtammers very much. Mercury free from affliction in genitures where Gemini, Virgo, Libra, Sagittarius, or Aquaries, aſcend, gives the native a graceful ſpeech and an excellent elocution. Mercury and the Dragon's Tail in the aſcendant in Libra, and the Moon in Aries in the ſeventh, make the native a promoter of ſcandal and falſehood. Mercury in either of the houſes of Saturn gives a ſound underſtanding; and, if he be in ſextile, trine, or reception, of Saturn, the native comes into great repute by his ingenuity. Mercury in the houſes of Mars, in good aſpect of Luna and the lord of the aſcendant, gives an excellent underſtanding.

Luna being lady of the geniture or ſtrong in the aſcendant, the native loves novelties, is ſubject to mutation, and deſirous of travelling to ſee diſtant countries; of a gentle nature and diſpoſition, and timorous; if ſhe be in aſpect with Mercury, the native will be maſter of many languages. Luna in conjunction with the Pleiades, and in quartile of Mars from an angle, ſhews great defects in the eyes, if not total blindneſs. Luna in conjunction or oppoſition of Sol in any geneſis, ſhews that the native will live but a ſhort time, unleſs the Moon has great latitude; for that ſometimes may make the conjunction or oppoſition eight or nine degrees diſtant. Luna in conjunction of Saturn in an earthy ſign, and an earthy ſign aſcending, makes the native very melancholy and low-ſpirited. Luna in reception and trine of Mercury gives a good underſtanding, and makes the native able to overturn the arguments of moſt men. Luna in the twelfth, in quartile to Caput Algol in the medium cœli, ſhews loſs of honour,

honour, if not captivity, or death in priſon. Luna in Via Combuſta, and Sol in Via Lactea, denote great danger to the eyes; if the unfortunes be in the aſcendant, or in oppoſition thereto, it preſages blindneſs. Luna, Sol, or the aſcendant, directed to the conjunction of Mars, ſhews the ſmall-pox or meaſles in children; in men it denotes malignant fevers; and, in elderly people, death. Luna in good aſpect of the almuten of the medium cœli, and in the ſame with the lord of the aſcendant, gives to the native eminent honour. Luna or Sol, or both, or the aſcendant, afflicted by the body or partile aſpect of the infortunes, denotes that they will be of a very ſhort and ſickly life.

Fixed ſtars of the firſt or ſecond magnitude in the aſcendant, or medium cœli, give the native extraordinary fame and honour, make him eminent and proſperous, and one whom the world will admire. Fixed ſtars of a violent nature, upon the cuſp of the medium cœli, and its lord poſited with ſuch, ſhew deſtruction to the native's honour and fame. Fixed ſtars are to be conſidered, in general poſitions or directions, in reſpect of their aſpects, as well as the planets.

The medium cœli afflicted by the Dragon's Tail, and both the luminaries afflicted by Mars, in a violent ſign in the fourth, ſhew a wretched end, both to the honour and life of the native. The medium cœli well fortified gives the native not only great honour, but ſuch as ſhall be fixed and durable; though ſometimes upon bad directions it may be ſubject to interruptions. The medium cœli directed to promittors never kills, unleſs in the geneſis there be ſigns of a violent death.

All the planets, or moſt of them, above the earth, make the native, of whatſoever capacity, eminent and famous beyond it; and, if they ſhall be ſo poſited in their dignities, he ſhall, like a comet, out-ſhine all others in the place where he lives. All the planets in a nativity retrograde, and under the earth, though the native be of great and noble birth, ſhew him not of a riſing, but of a falling, fame and fortune. The lord of the aſcendant ſtronger than the lord of the ſeventh ſhews the native always overcomes his adverſaries, and ſo contrariwiſe. Aries, Leo, or Sagittarius, aſcending, and the lord of the aſcendant in the medium cœli, ſhews the native will always be aiming at things beyond the capacity of his birth or preſent fortune.

The inferior planets many times ſhew great honour to the fame of a native, but will not be of long continuance. The fortunes in the ninth make famous churchmen, lawyers, and rich merchants; the ſame, if the benevolents trine the ninth or lord thereof. Many planets in the ninth,

in the nativities of any claſs of perſons, gives them the higheſt honour and dignity in their profeſſion. If Virgo aſcend, the native is generally very ingenious, unleſs Mercury be in Sagittarius or Piſces; and then the native is generally confident and conceited of his own abilities, though a mere fool. The lord of the medium cœli in the twelfth, and the lord of the twelfth in the aſcendant, denote captivity or impriſonment; the like if the Moon or lord of the aſcendant be poſited in the twelfth. The greater the planets dignities are, the more ſplendid and glorious are the native's honour and fortune; the greater their debilities, the more obſcure will be his. If the medium cœli be directed to the body of Saturn, he being poſited in the tenth or eleventh houſe, the native will loſe all his honour and offices, and will ſcarcely ever riſe again to preferment; and, if in ſuch geneſis there be ſignifications of a violent death, the aforeſaid direction puts an inglorious period to the native's life.

A continued ſeries of good directions makes a bad nativity ſometimes very good; but that good laſts not long. Two, three, or more, planets in the eighth, upon good directions unto them, encreaſe greatly the native's ſubſtance by wills and legacies of the dead. The eleventh houſe, fortified by the preſence of good planets, ſhews many great and powerful friends, but, by the preſence of evil planets, and they ill-affected, it ſhews few and faithleſs friends. The lord of the eleventh ſtronger than the lord of the ſeventh declares the native's friends to be more powerful than his enemies.

All the planets under the earth, when they promiſe honour, dignity, and fortune, which is chiefly when they are eſſentially fortified in nocturnal genitures, generally perform it in the latter part of the native's life. All the planets in a nativity out of their eſſential dignities, ſhew obſcure perſons; who, if they ever attain any honour, glory, or renown, in the world, never long enjoy it. A fortunate planet in the eighth houſe always denotes a natural death; the lord of the eighth in the medium cœli ſhews the native will die by the ſentence of a judge. Such as have a ſatellium, or croud of planets in angles, have at ſome time or other of their lives prodigious ſucceſs or detriment, according to the occurring directions. Many planets in reception, or in good aſpect of each other, give the native many and good friends. Planets ſquaring or oppoſing each other from angles and cardinal ſigns denote great misfortunes to the native, and that at laſt he ſhall die a violent death. Cardinal ſigns poſſeſſing the angles of a nativity make the native, if of any capacity, moſt eminent and famous in his generation, and to do ſuch acts as that after-ages ſhall admire him. Directions to the bodies or aſpects of planets in the deſcending part of heaven, although they denote the greateſt happineſs, yet it proves not very durable.

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In a feminine geneſis, the lord of the ſeventh being poſited in the aſcendant, makes her govern over her huſband; and if the lord of the aſcendant be a ſuperior planet, and the ſign thereof commanding, ſhe will be a great virago, and hector over him. Allowance is many times to be given in the meaſure of time in directions, when tranſits of weighty planets, contrary to the nature of the directions, ſhall near that time occur; for good and evil directions may be either anticipated or continued by the force of the tranſits. Some perſons, although they have bad genitures, riſe wonderfully, becauſe their genitures ſympathize with the nativities of thoſe by whom they are raiſed. The greateſt ſympathy that can be in any two nativities, is by having the fortunes in one upon the places of the luminaries in the other; and the luminaries in the latter upon the places of the fortunes in the former. The greateſt antipathy is, where the infortunes in the one poſſeſs the places of the luminaries in the other; and the luminaries in the latter poſſeſs the places of the infortunes in the former; the ſame happens if the lord of the aſcendant in the one be in oppoſition to the lord of the aſcendant in the other, and ſo contrariwiſe. The lord of the aſcendant in the radix in conjunction with the lord of the eighth, in the revolution, and in the eighth houſe, will be very dangerous to the life of the native.

Mercury peregrine, and in detriment or fall, retrograde or combuſt, in quartile or oppoſition of Luna from angles, ſlow in motion, cadent, or in via combuſta, or afflicted by Saturn or Mars, ſhews the native not to be wiſe, but rather ſtupid, and dull of underſtanding, impertinent, troubleſome, a diſſembler, and very ſilly creature; but the quartile or oppoſition of Mars and Mercury cauſes a turbulent and unquiet wit, and makes the native the author of many inventions.

RUDIMENTS of the DOCTRINE of HORARY QUESTIONS.

Let the radix be drawn into a ſpeculum, and, being fully and completely directed with obſervations of all the current tranſits, draw forth the revolution alſo of the year. Then, conſider the matter about which the queſtion is propoſed, whether it be tranſient or durable. Conſider alſo to what houſe the thing belongs, what planet is the ſignificator thereof, the aſcendant and its lord, and the planets which may confirm, impede, or deſtroy, the buſineſs. What planets are hurtful to the ſignificator of the thing, and conſequently to the querent, which are ſuch as the lords of the ſeventh or twelfth houſe, or ſuch as are in quartile or oppoſition to them in the radix. Then if the lord of the aſcendant come by direction or tranſit to the body or good aſpect of the lord of the houſe ſignifying the thing, or planet poſited therein; or they contrariwiſe to

the good aſpect of the lord of the aſcendant; the matter ſhall come to paſs, or take effect. So if a planet by direction or tranſit hath lately ſeparated from the ſignificators of the thing, and immediately applies to the conjunction, ſextile, or trine, of the lord of the aſcendant or planet therein, it ſhews the ſame. If the ſignificators of the thing, or lord of the fourth from the houſe ſignifying the ſame, ſhall tranſit the aſcendant, or come by direction thereto, it ſhews good. If the radical and revolutional ſignificators apply by good aſpect in the Ephemeris, or are in reception, or another planet makes a tranſlation or collection of their light, it ſhews the perfection of the matter. If the aforeſaid tranſits or directions happen to be in mutual reception to the lords of their radical places, it ſhews ſo much the more eminent good. And, whether the ſignificators be ſtrong or weak at the time of the direction or tranſit, if they were ſtrong in the radix, their ſignifications will be the more firm. If any planet collects the light of both ſignificators, and at that time tranſits the aſcendant or houſe ſignifying the thing, it perfects the matter. The ſame if by direction or tranſit they come to one another's places in the radix, or to any eminent fixed ſtar, upon the cuſp of the eleventh houſe or medium cœli. Conſider what houſe the planet which tranſlates or collects the light of the ſignificators is lord of and poſited in, for according to the nature of the things ſignified by thoſe houſes ſhall the matter terminate. If the Sun, Moon, or Part of Fortune, tranſit the medium cœli, or houſe ſignifying the thing, or come thereto by direction, it ſignifies good. But, if there be neither direction nor tranſit, nor ſignificators of good or evil, it is requiſite to ſuſpend judgment to a future day.

If it be a weighty and durable thing which is deſired, it will ſcarcely be performed without a good direction or tranſit; yet you may judge thereof, according to the next that comes, as it is either good or evil. But, if the oppoſite evil to what we have ſtated ſhould happen, then judge of it by the contrary rule; but, if both good and evil happen, judge according to the more weighty and greater number of teſtimonies. And whatever we have ſaid of the radix, if the ſame configurations happen in the revolution, they import the ſame, but not with ſuch powerful effect.

Laſtly conſider to what points in the revolution the radical ſignificators approach by tranſit or direction; or contrariwiſe, to what points in the radix the revolutional ſignificators apply; and accordingly, as it is either good or evil, join all with the other configurations aforeſaid, and accordingly judge.

RUDIMENTS of the DOCTRINE of RADICAL ELECTIONS.

If any thing be really intended to be obtained, the time of the beginning and undertaking thereof ought to be elected from the radix of life, and nothing elſe. For at that time, once for all, the great God deputed every ſignificator to a certain purpoſe or ſignification, and firmly eſtabliſhed the ſame for ever unalterable by the power of nature. Therefore, in making an election, firſt correctly learn what planet is the true and real ſignificator of the thing deſired, for without the true knowledge thereof all is in vain; ſecondly, conſider the nature and quality of the thing, whether it be proportional to the capacity of him who deſires it, or impoſſible.

Conſider alſo to what houſe of heaven the ſame doth appertain, and what eminent fixed ſtars were upon or near the cuſp thereof, and what planets in the radix beheld it by friendly aſpect. Note likewiſe the revolution, what ſign is upon the cuſp of the ſame houſe, what planet is lord thereof, or beholds it by good aſpect. Conſider the promiſſor, or planet, or houſe ſignifying that or them, by or from whom the thing hoped for is to be obtained or performed. Then conſider in every election the fourth houſe, from the houſe ſignifying the thing, its lord, and planet poſited (if any be) therein; for that hath ſignification of the end of the matter.

Let the radix be directed with a ſpeculum completely fitted, thereby readily to obſerve, with a glance of the eye, all the tranſits of every ſignificator, whether good or evil. This done, obſerve at what time the ſignificators come by direction or tranſit to the body or good aſpect of the promiſſor in the radix, or to the lord of the fourth, or planet poſited therein, or eminent fixed ſtar of the nature of the promiſſor, or at what time there is any tranſlation made by the promiſſor, Sun, or Moon, by good aſpect, to the cuſp of the aſcendant, lord thereof, or planet poſited therein; as alſo at what time in the Ephemeris they come to any good aſpect, and make your election for the ſame accordingly.

Obſerve when thoſe radical ſignificators come by direction or tranſit to the body or good aſpect of the aforeſaid revolutional promiſſors.—Obſerve alſo when the cuſp of the fourth from the houſe ſignifying the thing, or its lord, by direction or tranſit comes to the body or good aſpect of the aſcendant or its lord, or tranſlates the light of the ſignificator or promiſſor thereto; or comes to the houſes or lord thereof ſignifying the thing. Note alſo, when the revolutional ſignificators come by tranſit to the body or good aſpect of the aforeſaid promiſſors, whether radical

radical or revolutional, and whether there be no evil direction or tranſit at the ſame time, neither radical or revolutional, accompanying the aforeſaid configurations.

Let the ſignificators, but eſpecially the promiſſors, be eſſentially fortified, or in conjunction, ſextile, or trine, with their places in the radix, if poſſible. Let the medium cœli in the radix, as alſo the Sun and Moon and lord of the eleventh, be free from all affliction, and haſtening by direction or tranſit to ſome good configuration. And let the ſame ſign and degree if poſſible aſcend, at the undertaking, which did in the radix, for then the ſignificators are the ſame; if that cannot be, let thoſe upon the cuſp of the houſe ſignifying the thing aſcend; or let the Sun or Moon be poſited in the houſe ſignifying the thing, taking heed that the radical infortunes may be cadent if poſſible, and not angular. Obſerve if there be any reception between the radical ſignificators and promiſſors; the ſame obſerve in the revolution; or whether the radical and revolutional ſignificators are in reception one with another at the time of the directions or tranſits, for that is very promiſing; and thoſe aſpects only are propitious to make elections in.

Laſtly, if the radical ſignificators be weak or unfortunate, there can be no ſtrong or firm election made for the native; for what good can be expected to proceed from weak, afflicted, impotent, and unfortunate, promiſſors or helps? It is true there may be an accidental good, but that never can overcome the power of an eſſential or radical evil; yet, if an election be made for ſuch a one, let the ſignificators be eſſentially ſtrong at the time of the election, and if poſſible in trine to their radical places.

Now, if the exact time be required in which any thing ſignified ſhould come to paſs, that muſt be found by the direction of each ſignificator to their reſpective promiſſors, both by progreſſive and converſe operation; or by drawing a ſpeculum for the mundane aſpects, which will at firſt ſight point out the year, month, and day, in which all the material accidents of human life ſhall appear, and be made manifeſt. If you would know how many children the native ſhall have, you muſt have conſideration to the fifth, ſeventh, ninth, eleventh, firſt, and third, houſes, for theſe ſignify the native's children, for, as the fifth from the aſcendant ſignifies children, ſo it ſignifies the firſt and ſeventh child; the ſeventh ſignifies the ſecond child, for it is the houſe of brethren from the fifth; the ninth ſignifies the third child, becauſe it is the third from the ſeventh; and ſo in like manner the eleventh ſignifies the fourth child; the firſt, the fifth child; the third, the ſixth child; the fifth, the ſeventh child as aforeſaid; the ſeventh, the eighth child; and ſo on. The ſex of the infant is diſcovered by the nature of the ſignificators.

In

In regulating and aſcertaining theſe judgments, the diſcreet Aſtrologian muſt likewiſe underſtand, that all fiery ſigns incline men to be choleric, haſty, furious, quarrelſome, revengeful, proud, ambitious, imperious, importunate, hardy, and raviſh; involving themſelves in many troubles and misfortunes; yet they are moſtly ingenious, but often changing their opinions and purſuits.

Airy ſigns ſhew men cheerful, affable, courteous, liberal, free-hearted, faithful, good-natured, and loving mirth, ſuch as ſinging, dancing, muſic, and all civil recreations; of modeſt deportment and manners, and of ſound reaſon and underſtanding.

Earthy ſigns denote perſons of reſerved thought, ſlow in ſpeech, and deliberate in all their undertakings, keeping cloſe their counſels and intentions. They alſo frequently prove to be very fraudulent, covetous, and ſuſpicious, ſeldom forgetting or forgiving injuries; often ſorrowful and low-ſpirited; loving no man's eſteem but their own; for the moſt part prudent and careful, but auſtere and ſurly in their manners and deportment.

Watery ſigns make them cowardly, luxurious, wanton, mutable, dull, and ſluggiſh; with low, effeminate, whining, voices; very timorous and fearful, having much deceit in them. They are uſually pretty much given to the ſchools and nurſeries of Venus, which often prove a great injury to them, and ſometimes their total ruin.

It muſt alſo be remembered, that Saturn is extremely cold and dry, Jupiter is remiſsly hot and moiſt, Mars extremely hot and dry, the Sun is meanly hot and dry, Venus is hot and moiſt, Mercury is remiſsly cold and dry, the Moon is meanly cold and moiſt. If Saturn be in Aries, his drineſs is increaſed, and his coldneſs abated, or he is intenſely dry, or remiſsly cold: in Taurus he acts with a double force, viz. he is intenſely cold and dry; in Gemini he is remiſsly cold and dry; in Cancer he is intenſely cold; ſo that, if Saturn aſpect the aſcendant from any of theſe ſigns, he varies his influence according to the ſign he is in. A planet in his houſe, as the Sun in Leo, retains his own nature, and is well affected in his influence; but if in his detriment, as in Aquaries, he is then ill affected or deprived. If he be only peregrine, he is meanly affected as to good or evil, viz. neither eſſentially ſtrong nor weak; if in his fall, he flags in his motion, and is a man indiſpoſed and uneaſy. Therefore a planet in its fall or detriment effects no good to the native; if any, it is depraved, and conſequently dangerous or pernicious.

A planet direct and ſwift in motion, or on the contrary, is as thoſe very terms import; therefore their celerity, orientality, and poſition, if ſuperiors, *ſupra terram*, makes them more manifeſt and powerful. Aries aſcending gives a martial wit and inclination, but, if the Sun be in partile, trine, or ſextile, to it, or its lord, or in conjunction of Jupiter, who may be in platic, ſextile, or trine, to either of them, then it is made ſolar and jovial, but chiefly ſolar. Underſtand the like in other ſigns aſcending, according to their reſpective nature, and the nature alſo of thoſe planets that behold them.

The nature and ſtate of every planet muſt be attended to; for a planet may be conſidered in relation to the portents or ſignification of any ſign or manſion of heaven; thus, Firſt, as to poſition; ſecond, dominion; third, exaltation; fourth, aſpect; fifth, oppoſition thereunto; as for example, Saturn in Aries muſt be conſidered as martialized and ſolalized, becauſe Aries is the houſe of Mars, and the exaltation and triplicity of the Sun, and ſo in others. The aſcendant in any nativity is to be obſerved, alſo the lord of the aſcendant and his poſition, or a planet poſited therein; all which are to be conſidered by the reader or ſtudent as to the portents or ſignification of the aſcendant. The ſixth houſe ſignifies diſeaſes, but, yet the twelfth ſhall be a configurator in all corporal afflictions, as being in oppoſition thereto.

From the lord of the aſcendant, or in any other houſe, proceeds the chief virtue or moſt powerful parts as to the ſignification of that houſe; if Saturn and the Sun be in conjunction in Leo in the tenth houſe, the latter being neareſt to the cuſp thereof, then the native arrives to ſome degree of dignity or honour from the analogy, poſition, dominion, or fortitude, of the Sun, as alſo his propinquity to the cuſp. But Saturn being of a contrary nature, and adverſe to what the Sun portends, alſo hating the place of his reſidence, and partly afflicting the Sun, will therefore cauſe ſome unhappy misfortune to ariſe, and cloud the glory promiſed by the Sun in the end. Saturn in conjunction with Jupiter in Virgo is moſt powerful, and overcomes in his effects; but, if they are conjoined in Aries, then Jupiter is ſtrongeſt, and becomes victor. This reciprocally by each being in his fall.

The luminaries are to be conſidered as more powerful and ſignificant than the reſt of the planets; and therefore any of the ſuperiors in conjunction with the Sun in Leo influences much power and honour to the native by virtue of the Sun, &c. So if Saturn be in conjunction with Jupiter in Sagittarius, the houſe of Jupiter, then Saturn acts in dependance to his diſpoſitor. Any planet ſtrong in a good houſe is of good ſignification,

cation, but much better if the planet be a fortunate one by nature. A malefic planet, weak in the tenth houſe, denies honour, if they behold either the cuſp or the lord thereof by any malevolent aſpect; then many impediments or obſtructions prejudice or hinder the native's advancement. Mars in the mid-heaven, ſtrong, uſually portends military preferment, dignity, or profeſſion.

Saturn or Mars, ſtrong in a good houſe of a figure, are as diſcords in muſic, corrected to effect a concord or harmony in ſounds; for being well affected, they cauſe a perfect good, though it be attended with difficult means or methods to accompany it. In fine, their good is always tempered with ſomething of evil, becauſe they are naturally more propenſe to effect evil than good; as for example, Saturn in the ſecond houſe, or lord thereof, and ſtrong, gives riches by rapine and covetouſneſs; in the ſeventh he denotes the death of the wife. A malefic planet meanly affected in a good houſe oftentimes obſtructs or prevents what is naturally ſignified thereby, or at beſt but meanly effects a good. As for example, Saturn meanly affected, viz. peregrine in the ſecond houſe, gives not riches, yet retains them when gathered by being ſparing and penurious. Mars ſo poſited and ill-affected, diſſipates or deſtroys an eſtate by prodigality, and ſuch other imprudent expences. Saturn, debilitated in the eleventh houſe of a nativity, produces trouble with or by the means of friends unrelated; and the analogy is according to the debility of the planets, and how they are beheld, and mitigated by ſextiles and trines, or contrarily inflamed by quartiles or oppoſitions.

An infortune in conjunction with a fortunate planet, is either impeded or deprived of the good ſignified; for, though the fortunate planet be in his own houſe, yet he partakes ſomething of the nature or analogy of the malefic with whom he is conjoined. Three planets or more in conjunction, act jointly and ſeverally according to their reſpective natures, and to their heavenly ſtates, but principally according to the nature and ſtate of the moſt ſtrong and ruling planet. If an infortune, eſpecially Saturn, he placed between two planets which are in conjunction, he prevents or retards the good promiſed by the other two planets; the nature or kind thereof is diſcovered by the houſe of heaven wherein ſuch a congreſs is made.

The lord of the aſcendant applying to the conjunction of the Sun in any nativity, ſhews the native apt, or delights, to converſe with honourable perſons, grandees, and ſuch-like; as alſo that he will be ambitious of fame, honour, and dignity, &c. If he apply to Saturn, the native affects to converſe or aſſociate himſelf with perſons of an inferior rank, viz. ruſ-

tics, plebeians, &c. He is ſubject to envy, fear, penſiveneſs, and covetouſneſs. Two planets in reception act or diſperſe their influence in an amicable method, and, if benevolent by nature, their virtues are the more powerful. Many planets in cardinal ſigns in any geniture, always effect ſome great things; if in one houſe, the native receives or ſuffers an exceſs of good or evil, according to the nature of that houſe. The benevolent planets Jupiter, Venus, and Mercury alſo, retrograde in any nativity, is of eminent import, adding to the felicity of a native, and this is the more powerful if they are applying to the conjunction of the earth; but the retrogradation of Saturn or Mars in angles, is ever attended with difficulties and unhappineſſes, from which poſitions I ſhall always pray, *Libera nos, Domine.*

END of the FIRST PART.

AN

AN

ILLUSTRATION

OF THE

CELESTIAL SCIENCE

OF

ASTROLOGY.

PART THE SECOND:

CONTAINING THE

DOCTRINE OF NATIVITIES,

AND THE

ART OF RESOLVING HORARY QUESTIONS;

TOGETHER WITH

A COLLECTION of NATIVITIES of the moſt eminent and remarkable PERSONS; TWINS, DWARFS, GIANTS, &c.

By the late E. SIBLY, M.D. F.R.H.S.

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AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE SECOND.

The ART of RESOLVING HORARY QUESTIONS.

IT is an obſervation moſt true, that all people endued with reaſon are ſolicitous to know their future eſtate and condition; but, as ſome perſons find it impoſſible to procure the exact time of their birth, aſtrology ſupplies that defect by the doctrine of Horary Queſtions. So that from a queſtion ſeriouſly propounded almoſt as much ſatisfaction may be given the querent, upon many ſubjects of enquiry, as if his nativity were actually known. For, as the nativity is the time of the birth of the body, the horary queſtion is the time of the birth of the mind; and there are few perſons living but are in ſome way or other ſubject to horary doubts, which, being ſeriouſly propounded in the ſhape of a queſtion, may be ſatisfactorily reſolved. This doctrine ſeems to be founded upon that miraculous ſympathy in nature, which is admirably minifeſted between the Moon and the Sea; by which that amazing body of water is conſtantly drawn after her, though no man ſees, or can conceive, how. In theſe ſympathies there can be no doubt but the vegetive ſoul of the world inviſibly carries and unites a ſpecific virtue from the heavens between one thing and another, every-where working thoſe ſecret efforts, which no mortal can fail to admire. And in the preſent caſe, who is to determine what this ſoul cannot effect between the heavenly bodies and the animal ſpirit of man working ſuch ſympathies, as that a queſtion of importance to our welfare cannot ſtart from the mind but in a point of time when the planets and ſigns governing the perſon's birth, and acting upon the very ſubject that engages his thoughts and attention. And hence the birth of the queſtion, like the nativity of a child, carries the ſtory of

the whole matter in hand upon its forehead. And hence alſo follows that ſkill in natural predictions by which the artiſt is enabled to demonſtrate the particulars of the event required: and this as well by the ſtars of heaven as Abiathar the prieſt was of old enabled to do by the ſtars of the ephod.

But, however, the predictions that are made from the queſtionary way are by no means ſo perfect and correct as thoſe deduced from nativities; and therefore I recommend all judgments of futurity to be made from nativities, when they can be procured, rather than from horary queſtions. But at the ſame time I am very confident that the omniſcient Creator is not at all wanting for any poſſible care in his contrivance of the works of nature, for the ſupply of all our moderate wants and enquiries. And, if it be eſſential to man's welfare to be forewarned of *the time and the judgment*, as Solomon declares it is, and that *the wiſe man ſhall know it*,* then it is plain that God has afforded means to obtain this knowledge without a miracle; and this means may ſurely be by the ſtars of heaven, reſponding our horary queſtions; and experience continually affirms, day by day, that it is ſo. Not that I believe the trivial concerns and accidents of mankind, as ſome writers have pretended, may be thus deduced, as if a glove, loſt or hidden in ſport and wantonneſs, ſhould be ſo watched and attended by the heavenly intelligencers, that they muſt needs point out where this piece of leather were to be found; or that queſtions propounded out of mere curioſity or diverſion are to be reſolved by them. No; God's works are ſerious, and not to be made the ſport and ridicule of the gay and inconſiderate. For, although the heavenly contrivance may aptly reſpond our ſerious and important concerns, as when David anxiouſly deſired to know *whether he ſhould go up into any of the cities of Judah, and which of them?* yet that they ſhould as aptly ſatisfy our intemperate deſires, and be ſubſervient to our frolics, is too ridiculous to imagine. There is no doubt but the heavens are able to ſhow us more learning than we mortals, in this ſtate of frailty and corruption, can ever attain to underſtand; and it is a great bounty of God that we know ſo much as we do; therefore it highly becomes every wiſe and good man to glorify the Maker of all things for the little knowledge he can and doth attain, and to be careful how he ſports even with the leaſt among his gracious works.

All enquiries that are ſerious, and that come under the denomination of an horary queſtion, muſt neceſſarily relate either to things *paſt*, *preſent*, or *to come*; or to concerns that *once were*, *now are*, or *may be hereafter*; and the anſwer to ſuch queſtions muſt be either eſſential or accidental. The eſſential anſwer is always one of the three things following, to wit,

* Eccleſ. viii. 12. and v. 6.

that

that the matter concerning which the enquiry is made, is firſt, *to be*, or *not to be*; ſecond, either *good* or *bad*; and third, either *true* or *falſe*. Therefore, if the queſtion be real, and the matter rightly ſtated, the true anſwer, which is always ſhort, will be eaſily diſcovered by the following rules. The *accidental* anſwer is that which appertains to the accidents of the buſineſs in hand; and is always defined by *where*, *when*, *how*, or *why*. And whoever attempts to extend his judgment beyond theſe limits, ſtrains art beyond its bounds, and forces it to ſpeak that which it is totally incapable of, and by this means many pretenders to Aſtrology fail egregiouſly in their undertakings. To avoid this, let the following queries be attended to.

QUERY I. *Is the Subject of Enquiry to be, or not to be?*

Here the firſt thing to be attended to is the perfection or deſtruction of the matter under conſideration. The perfection or completion of the ſubject of enquiry may be effected four ſeveral ways, viz. by the application, tranſlation, reception, and poſition, of the planets; and theſe are determined and defined by the proper and reſpective ſignificators of the ſubjects of enquiry, which are, firſt, the lords of thoſe houſes which relate to the matter in hand; ſecondly, planets near the cuſps of thoſe houſes; thirdly, planets exalted or dignified therein; and fourthly, the conſignificators of thoſe houſes. The lords of the houſes are thoſe planets which are lords of the ſigns that happen to fall upon the cuſps of the houſes. The conſignificators of each houſe are as follow: of the firſt houſe or aſcendant, Saturn and Mars; of the ſecond, Jupiter and Venus; of the third, Mars and Mercury; of the fourth, Sol and Luna; of the fifth, Venus and Sol; of the ſixth, Mercury alone; of the ſeventh, Luna and Venus; of the eighth, Saturn and Mars; of the ninth, Jupiter alone; of the tenth, Mars and Saturn; of the eleventh, Sol and Saturn; and of the twelfth, Venus and Jupiter. From hence it appears that each houſe hath a primary and ſecondary conſignificator; the firſt whereof ariſes from the order of the planets, the other from the order of the ſigns.

The conſideration of the matter propoſed is taken from that houſe which hath relation to, and ſignification of, the ſame; and this ſignification of the houſes is either ſimple or compound. The ſimple ſignification of the houſes is that which hath relation ſingly to the perſon of the querent; compound ſignification is that which hath relation to the matter, or queſited. The querent is he or ſhe that aſks the queſtion; the matter, or queſited, is that about which the queſtion is propoſed. The ſimple ſignifications of the houſes are as follow: the firſt houſe ſignifies the querent's life and perſon; the ſecond, his ſubſtance; the

third, his kindred, neighbours, and ſhort journeys; the fourth, his grave, father, and lands; the fifth, his pleaſures and offspring; the ſixth, his ſickneſs, ſervants, and ſmall cattle; the ſeventh, his wife, public enemies, and law-ſuits; the eighth, his death and legacies; the ninth, his religion, long voyages, and learning; the tenth, his mother, trade, and honour; the eleventh, his friends and hopes; the twelfth, his private enemies, great cattle, impriſonment, and croſſes. The compound ſignification is derived from the ſimple, by conſidering what houſe that is which ſignifies the matter or queſited; and accounting that, be it whatſoever houſe it may, for its aſcendant or firſt houſe; and ſo aſcribing the ſignification of the firſt houſe of the figure to it; doing in like manner to all the other houſes in order. So that, if a queſtion relates to a brother or relation, the third houſe is then his aſcendant or firſt houſe, and ſignifies his life and perſon; the fourth houſe (which is in this caſe his ſecond) his ſubſtance or eſtate; the fifth houſe (his third) his relations and ſhort journeys; the ſixth (his fourth) his father; the ſeventh his children; the eighth, his ſickneſs; the ninth his wife, &c. and the ſame of all others. Theſe things being laid as a foundation, we now come to ſhow the perfection of the matter by the different affections of the aſpects.

Application is when two planets haſten to conjunction or aſpect of one another. The light planets only apply to the more weighty. So Saturn applies to none; Jupiter only to Saturn; Mars to Saturn and Jupiter; Sol to Saturn, Jupiter, and Mars; Venus to Saturn, Jupiter, Mars, and Sol; Mercury to Saturn, Jupiter, Mars, Sol, and Venus; and Luna to them all. But, if any of the higher planets be retrograde, they may then apply to a lighter by retrogradation. Thus Saturn may apply to Jupiter, Mars, Sol, Venus, Mercury, or Luna; Jupiter to Mars, Sol, Venus, Mercury, or Luna; Mars to Sol, Venus, Mercury, or Luna; Venus to Mercury or Luna; and Mercury to Luna, when retrograde. In this application the lords of each houſe are not only to be conſidered, but alſo the conſignificators of the ſame; for, if they alſo apply together by good aſpect, we may give the more probable judgment. Theſe applications may be always diſcerned by the Ephemeris; wherein may not only be ſeen when the Moon applies to any aſpect, but alſo when any of the other planets apply to one another.

Tranſlation is when a planet ſeparates from the body or aſpect of one planet, and immediately applies to the conjunction or aſpect of another. And the planet tranſlating is always lighter, except in retrogradation, than the planets from or to whom the tranſlation is made. So Luna may tranſlate the light of the other planets from one to another; Mercury may tranſlate the light of Saturn, Jupiter, Mars, Sol, and Venus, from one

one to another; Venus the light of Saturn, Jupiter, Mars, and Sol, from one to another; Sol the light of Saturn, Jupiter, and Mars, from one to another; Mars the light of Saturn and Jupiter, from one to another; but Jupiter and Saturn, without retrogradation, can make no tranſlation. This tranſlation is to be conſidered between the lords of the houſes ſignifying the matter, the planets near the cuſps, and the conſignificators of the ſame. So, if the queſtion belong to the ſeventh houſe, and Sagittarius be on the aſcendant, then Jupiter is lord of the aſcendant, and Mercury of the ſeventh; Saturn is the firſt conſignificator of the aſcendant, and Mars the ſecond; Luna is the firſt conſignificator of the ſeventh, and Venus is the ſecond. And, if the tranſlation be between Jupiter and Mercury, or Saturn and Luna, or Mars and Venus, it may poſſibly perform the matter; but, if there be a tranſlation between them all, as alſo between planets poſited near the cuſps of the houſes, the thing will undoubtedly be brought to paſs, the ſame as by application. A more weighty planet may alſo make a tranſlation by ſeparating in retrogradation from a weightier than himſelf, and applying to a lighter than himſelf. So Jupiter, being retrograde, may ſeparate from Saturn or his aſpect, and tranſlate his light and virtue to Mars, Sol, Venus, Mercury, or Luna.

Reception is either ſingle or mutual. A ſingle reception is when but one of the ſignificators receives the other into his dignities, viz. his houſe, exaltation, or triplicity; this is but of ſmall force, and is called diſpoſition. Mutual reception is when two planets are in each other's dignities; as Mars in Gemini, and Mercury in Aries. This reception is threefold, either by houſe, exaltation, or triplicity. By houſe, when Saturn is in the houſes of Jupiter, and Jupiter in the houſes of Saturn. By exaltation, as when Saturn is in Aries, the exaltation of Mars; and Mars in Libra, the exaltation of Saturn. By triplicity, as when Saturn is in Leo, the triplicity of Mars, and Mars in Taurus, the triplicity of Saturn. There is alſo another reception of dignities; and that is when one planet is in another planet's houſe, and that planet in the other's exaltation or triplicity. As Saturn in Taurus, the houſe of Venus, and Venus in Libra, the exaltation of Saturn, or in Virgo his triplicity. Theſe receptions are remarkably ſtrong and forcing, if they fall either in the antiſcions of each other, or in or near each other's ſextile or trine.

Poſition is when either the lords of two houſes concerned, or the conſignificators of the ſame, or both, are poſited in each other's houſes; or the lord of the aſcendant, or its conſignificator, or both, are poſited in the houſe ſignifying the thing; or, laſtly, when the lord or conſignificators of the houſe ſignifying the thing are poſited in the aſcendant: So,

So, if the queſtion belongs to the medium cœli, if the lord of the aſcendant be found in the medium cœli, or lord of the medium cœli in the aſcendant, or in mutual poſition, it perfects the thing deſired. This poſition is eminent; and, if the ſaid ſignificators be poſited in the antiſcions or other dignities of each other, or of the planets ſignifying the thing, it abſolutely denotes the full completion of it; more eſpecially if the ſaid ſignificators by poſition are in ſextile or trine to each other; or to Jupiter, Sol, or Venus, or to lords of good houſes. The power of antiſcions is equal to a ſextile or trine, chiefly if they fall near thoſe points, or in the dignities of their proper planet, or both. Theſe antiſcions are to be conſidered in all the ways aforeſaid; to wit, in application, tranſlation, reception, and poſition, in which they effect much more than otherwiſe could be imagined. If there be application of one or both ſignificators, though to no aſpect, but to the antiſcion of the other ſignificators; or reception by antiſcion with good aſpect, or a real poſition in antiſcion of the one, with a good tranſlation to the other ſignificator, it perfects things beyond expectation. And thus, by any or all of the foregoing circumſtances, may the ſubject of enquiry be brought to paſs, and completed.

The matter is deſtroyed by prohibition, which is when the ſignificators are applying to an aſpect, and, before they can come to that aſpect, the lighter or applying planet comes to the conjunction or aſpect of another; which planet deſtroys what is deſired. Or by fruſtration, which is when ſignificators are coming to an aſpect, and the more weighty planet, before they can make that aſpect, meets with the conjunction or aſpect of another planet, and thereby fruſtrates the former aſpect. Or by refranation, which is when two ſignificators are coming to an aſpect, and, before they can make that aſpect, the applying planet falls retrograde, if direct; or, if retrograde, he becomes direct before he can make the ſaid aſpect.

Things are alſo deſtroyed by aſpect, which is when the ſignificators apply to the quartile or oppoſition of one another, without reception; or by the conjunction of the Sun, which is called combuſtion, and is the greateſt affliction of all. Alſo by ſeparation, which is, when the ſignificators of the querent, and thing propoſed, have lately been in aſpect, and are newly ſeparated, though never ſo little; and this denotes the full and abſolute deſtruction of the matter, which we ſeldom or ever find to fail. The quality of the aſpect likewiſe ſhews the condition of the thing or matter lately paſſed, if it was good, good; if evil, evil; and it is either totally deſtroyed, or at leaſt brought to paſs with much difficulty, if the tranſlation be made by quartile or oppoſition. But more eſpecially if

another planet at the ſame time ſhall tranſlate the virtue or light or both ſignificators to Saturn or Mars, or to the lords of evil houſes.

If there be a tranſlation between the ſignificators by quartile or oppoſition, or by ſextile or trine, and, before the tranſlation can be made, one or both of the ſignificators ſhall go into another ſign, the matter will come to nothing. If there be prohibition, fruſtration, refranation, evil aſpect, ſeparation, or evil tranſlation, by quartile or oppoſition, without mutual reception, it is enough to deſtroy the matter, but more eſpecially if ſome or all of them happen to be in fixed ſigns, and in a ſuccedent or cadent houſe of the figure, or from the houſe ſignifying the thing. Moveable ſigns are Aries, Cancer, Libra, and Capricorn; fixed ſigns are Taurus, Leo, Scorpio, and Aquaries; common ſigns are Gemini, Virgo, Sagittary, and Piſces; angles are the firſt, fourth, ſeventh, and tenth; ſuccedents are the ſecond, fifth, eighth, and eleventh, houſes; cadents are the third, ſixth, ninth, and twelfth, houſes.

QUERY II. *Is the Matter good or evil?*

Conſider the houſe to which the thing belongs, its lord, and planets therein; and the houſe ſignifying the matter of the end, its lord, and planets therein; and, if the houſe ſignifying the thing be fortified by the preſence or beams of good planets, or eminent fixed ſtars of the firſt or ſecond magnitude, or if the Dragon's Head be there, it ſhews good, but the contrary, evil. The ſame more particularly, if the lord of the houſe ſignifying the thing be angular, ſtrong, and eſſentially fortified; or in good aſpect to the cuſp of that houſe ſignifying the matter of the end, its lord, or planets poſited therein; but the contrary, evil.

Likewiſe mutual poſition or reception, and the ſignificators in good aſpect with the ſuperior planets, or planets more weighty than themſelves, are all teſtimonies of good. But the ſignificator of the thing peregrine, ſlow in motion, retrograde, or ſeparated from the lord or planet in the houſe ſignifying the matter of the end, are all ſignificators of evil. The houſe ſignifying the matter of the end is always that which relates to the thing or things expected from the queſtion propoſed; for example, if the queſtion was, Is it good to remain? here the end of the query is to be underſtood, whether it be for health, wealth, preferment, or the like: if for health, the aſcendant ſignifies the matter of the end; if wealth, the ſecond houſe; if preferment, the tenth, and ſo on.

QUERY III. *Is the Report true or falſe?*

Theſe judgements are drawn from that houſe, its lord, and planet therein poſited, ſignifying the matter or thing concerning which the re-

port is. So, if it be a brother or other relation, judgment is drawn from the third; if of a father, from the fourth; if of a child, from the fifth; if of a ſervant, from the ſixth; if of a wife, enemies, or war, from the ſeventh; if of a king or prince, from the tenth; if a lawyer or clergyman, from the ninth, and ſo on. If any planet whatſoever be in the houſe ſignifying the thing concerning which the report is, or the Dragon's Head be there, or the lord of the ſame houſe be angular, or in conjunction or aſpect of any planet, the matter or report is true. But, if the report was good, and the ſaid ſignificator or planet poſited in the ſaid houſe be retrograde or ſlow in motion, or combuſt, or peregrine, or in evil aſpect of a more weighty planet, or cadent, or in conjunction with the Dragon's Tail, or the Dragon's Tail poſited in the ſaid houſe, it certainly ſignifies the report is premature; and ſo contrariwiſe.

The Moon angular generally ſignifies the report to be true; more eſpecially if the report be evil, and ſhe be in evil aſpect with malign planets; or if good, and ſhe be in good aſpect of the benign. The Moon in a fixed ſign, and in conjunction of the Dragon's Head, ſhows truth; but moveable, void of courſe, and in conjunction of the Dragon's Tail, falſehood. Laſtly, if it be concerning the ſurrender of a city, or conqueſt either by ſea or land; conſider the aſcendant of the given place, and upon what cuſp it is poſited in the figure, and accordingly judge in all reſpects as if that houſe was the real and eſſential ſignificator of the thing concerning which the report was made. Hitherto of the eſſential anſwer of a queſtion: we now come to the accidental.

QUERY IV. *Where, or which Way?*

Wherever the ſignificator is, there is the thing; the houſe where the ſignificator is poſited ſhews the quarter of heaven, or point of the compaſs, which way the thing may be. If the houſe and ſign cohere, this judgment is ſo much the more firm; if they diſagree, conſider the poſition of the Moon, and with what ſhe agrees moſt, and give judgement from her. If the Moon agrees neither with the ſign nor houſe in which the ſignificator is poſited, then conſider the part of fortune in the ſame manner as before you conſidered the Moon, and accordingly judge. And, if this anſwers not, conſider laſtly the diſpoſitor of the Part of Fortune, and determine by that.

The diſtance is diſcovered from the proximity or diſtance of the ſignificators to body or aſpect, conſidered as they may happen to be either angular, ſuccedent, or cadent, reſpect being had to their latitude, whether little or great, north or ſouth. Great latitude ſhews obſcurity, and great difficulty

difficulty in finding what is ſought for: if the latitude be north, it ſhews difficulty only, not impoſſibility; but, if ſouth, then all the labour of ſeeking will be in vain, unleſs the ſignificators be angular and near in aſpect. Angles ſignifying nearneſs; ſuccedents farther off; and cadents beyond thought or imagination.

The ſignificator angular and without latitude ſhews ſome paces; if it hath north latitude, ſome furlongs diſtant; if ſouth, ſome miles. The ſignificator ſuccedent and without latitude ſhews ſome furlongs; if it hath north latitude, ſome miles; if ſouth, ſome leagues. The ſignificator cadent and without latitude ſhews ſome miles; if it hath north latitude, ſome leagues; if ſouth, ſome degrees. But theſe rules are chiefly to be conſidered in things having life; the former give the knowledge of the way and diſtance in general, and the latter meaſure it out diſtinctly by numbers. If it be required to know the true number of paces, furlongs, miles, leagues, or degrees, of diſtance, conſider the number of degrees and minutes between the body or aſpect of the ſignificators, and according to the number of degrees which are between the conjunction, ſextile, quartile, trine, or oppoſition, ſo many paces, furlongs, miles, leagues, or degrees, is the thing ſought after diſtant from the place from whence it was loſt, or from the perſon making enquiry. And, ſo many minutes as adhere to the degrees, ſo many ſixtieth parts of the ſame denomination of the meaſure which one degree ſignifieth are to be accounted and added to the former number.

QUERY V. *When, or in what Time?*

The limitation of time is taken, firſtly, by houſe and ſign; ſecondly, by aſpect; thirdly by tranſit; or, fourthly, by direction. The firſt three are uſed in horary queſtions, or elections; the two laſt only in nativities and annual revolutions. If the ſignificator hath latitude, the meaſure of time hath its limitation from houſe and ſign. Whether things are to be brought to paſs or deſtroyed, the time, if it be ſignified by the houſe and ſign, muſt be conſidered as the ſignificator is angular, ſuccedent, or cadent, having moveable, fixed, or common, ſigns. Angles ſignify the ſudden performance of the matter; ſuccedents, long time, and with much difficulty; cadents, ſcarcely at all, or at leaſt when all hopes are paſt, and with care and vexation. Angles ſignify, if they have moveable ſigns, ſome days; if common ſigns, ſome weeks; and if fixed ſigns, ſome months. Succedents ſignify, if they have moveable ſigns, ſome months; if common ſigns, ſome years; and, if fixed ſigns, when all hopes are paſt, if at all. If it be required to know the certain number of days, weeks, months, or years, conſider the number of degrees and minutes between

the body or aſpect of the ſignificators, and according to the number of degrees which are between their conjunction, ſextile, quartile, trine, or oppoſition, ſo many days, weeks, months, or years, ſhall it be before the matter enquired after ſhall be fully accompliſhed or quite deſtroyed. Great ſouth latitude often prolongs the time beyond the former limitation; north latitude often cuts it ſhorter; but, if the ſignificators have no latitude, the limitation of time is made ſimply by the aſpect.

The time ſignificators meet by aſpect is found out in the Ephemeris; to wit, the month and day thereof in which the ſignificators meet. Tranſits ſhew the progreſs of the matter, whether the ſignificators have latitude or not, and point out the moſt probable times in which the matter may be forwarded or impeded.

In obſervations of tranſits, the figure muſt be drawn into a ſpeculum. Find what configurations, viz. what conjunction or aſpect, it is by which the matter may be brought to paſs, or deſtroyed; and, laſtly, obſerve in the Ephemeris when the chief ſignificators come in the ſame ſign, degree, and minute; for that is the time in which the matter will be completed. And by the tranſits in the ſpeculum may conſtantly be found the good and evil days that affect the matter, until it is either perfected or become fruſtrate.

QUERY VI. *How, or why?*

The planets which make the prohibition or fruſtration, whether by good or evil aſpect, are the hurting, deſtroying, or impediting, planets; to wit, the planets that ſignify he, ſhe, or that thing, which ſhall hinder or deſtroy the buſineſs. The man, woman, or thing, is diſcovered from the impediting planet, by conſidering what houſes he is lord of, and what he is poſited in. The houſe he is lord of denotes the quality or relation of the man, woman, or thing; the houſe he is poſited in, the matter; and the houſe in which the prohibition or fruſtration happens, the cauſe or reaſon.

If the impediting planet is lord of the ſecond houſe, it is a matter of eſtate; if of the third houſe, kindred, neighbours, &c. if of the fourth houſe, inheritances or fathers; if of the fifth houſe, gaming, pleaſures, children; if of the ſixth houſe, ſickneſs, ſervants, ſmall cattle; if of the ſeventh houſe, enemies, law-ſuits, wives; if of the eighth houſe, legacies, wives' portions, death; if of the ninth houſe, religion, churchmen, voyages at ſea, arts, ſciences; if of the tenth houſe, mothers, great men, trade, honour, offices, employments; if of the eleventh houſe, hopes, friends,

friends, acquaintance; if of the twelfth houſe, great cattle, diſeaſes, private enemies, impriſonment, &c. Then conſider whether the planet is good or evil, maſculine or feminine, or whether in a maſculine or feminine ſign and houſe, and accordingly judge of the effects more remiſs or exact, as they may be brought to paſs either by man, woman, or thing; judging always in this caſe by the ſuperior teſtimonies. And obſerve, laſtly, that, whatſoever has been ſaid of the impediting or hindering planet, the ſame is to be underſtood of the planet adjuvant, or helping.

The next thing to be conſidered, is the propriety of the queſtion propoſed, and the ſincerity of the querent; for it ſometimes happens that queſtions are improperly and incorrectly ſtated; and at others, that they are put through knavery and impertinence, with a view to injure and diſgrace the artiſt. In theſe caſes, the queſtion not being radical, no anſwer can be obtained; and therefore he who attempts to reſolve them will bring ſhame upon himſelf, and diſgrace upon the ſcience. Every queſtion, to be radical, muſt be ſincere and natural; and, unleſs they are ſo, they cannot be reſolved. Therefore, to aſcertain their ſincerity on the one hand, and their fitneſs or unfitneſs on the other, the following rules muſt be obſerved.

Erect the figure as before directed; and, if the ſign aſcending and the planet in the aſcendant deſcribe exactly the perſon of the querent, the queſtion is radical, and fit to be judged. But, if either the very beginning or extreme end only of the ſign aſcends, it will not be proper to give judgment; for it denotes the querent to be a knave, and the queſtion a forgery, propoſed merely out of ridicule and intemperate mirth. This rule I have often verified in practice, by directly charging the querent with ſuch deſign; and the effect this unexpected diſcovery had upon them has uſually produced an acknowledgment of it. The ſame thing is indicated by the quartile or oppoſition of the Moon with the lord of the ſeventh houſe; or by the Moon being void of courſe, or combuſt; which poſitions likewiſe denote the queſtion to be improperly and incorrectly ſtated. Saturn in the aſcendant, impedited and afflicted, ſhews the queſtion propoſed to be either falſe or without ground, or the ſubject of it paſt hope; and whenever the lord of the aſcendant is found combuſt or retrograde, it indicates the ſame thing, and ſhows the queſtion is propoſed to anſwer ſome abſurd or knaviſh purpoſe, and therefore not to be meddled with.

Any queſtion may be deemed radical, when the lord of the aſcendant and the lord of the hour are of the ſame nature and triplicity. Thus, ſuppoſe Leo aſcends upon the horoſcope at the time the queſtion is pro-

poſed, and Mars happens to be lord of the hour, the queſtion will be radical, becauſe the Sun, which is lord of the horoſcope, and Mars, are of one nature, viz. hot and dry. So, if Jupiter be lord of the hour, the queſtion will be radical, becauſe the Sun and Jupiter are of the ſame triplicity; and this obſervation extends to all the other planets, and uniformly ſhows the queſtion proper to be judged. But, whenever the teſtimonies or ſignificators in the figure are found equally ſtrong for and againſt the matter propounded, it ought not be adjudged; for the artiſt knows not which way the balance may yield, and therefore judgment ſhould be deferred to a future time.

There is one rule by which the radicalneſs of a queſtion may be aſcertained with great certainty, or at leaſt with leſs probability of miſtake than by any other; and this is by the moles with which every perſon is more or leſs marked. It is really an aſtoniſhing fact, and no leſs extraordinary than true, that theſe moles or marks are all uniformly diſtinguiſhed by the ſigns and planets which prevail at the time of birth, if not abſolutely produced by them. It was the truth and univerſality of this obſervation which firſt led to the diſcovery of that affection and government which the celeſtial ſigns have upon the different members of man's body; a fact ſo obvious, that notwithſtanding all endeavours to refute the idea of planetary influence, yet this fact is annually recorded in every almanac, and finds a place in almoſt every other aſtronomical publication.

According to this rule, whenever a perſon comes to propound a queſtion, let a figure of the twelve houſes be erected for the querent; then note what ſign is upon the cuſp of the aſcendant, and in the part of the querent's body which that ſign governs, if the queſtion be radical, the querent will have a mole. For inſtance, if Aries be the ſign aſcending at the time, the mole will be on the head or face; if Taurus, on the neck or throat; if Gemini, on the arms or ſhoulders; if Cancer, on the breaſt; and ſo upon any other part of the body which the ſign aſcending ſhall govern. Obſerve next, in which of the twelve houſes the lord of the aſcendant is poſited, and in that part of the body the ſign governs which happens to fall upon the cuſp of that houſe will the querent have another mole. Next obſerve the ſign deſcending on the cuſp of the ſixth houſe, and in whatever part of the body that ſign governs the querent will find another mole; and upon that member alſo which is ſignified by the ſign wherein the lord of the ſixth houſe is poſited will be found another. Obſerve alſo what ſign the Moon is poſited in, and in that part of the body which is governed by it ſhall the native or querent find another mole. If the planet Saturn be the ſignificator, the mole is either black

or of a dark colour; if Mars be ſignificator, and in a fiery ſign, it then reſembles a ſcar, cut, or dent in the fleſh; but in any other ſign it is a red mole. If Jupiter be the ſignificator, the mole is of a purple or bluiſh caſt; if the Sun, it is of an olive or cheſnut colour; if Venus, it is yellow; if Mercury, of a pale lead colour; if the Moon, it is whitiſh, or participates of the colour of that planet with which ſhe happens to be in aſpect. And, if the planet which gives the mole be much impedited or afflicted, the mark or mole will be large and more viſible,

If the ſign and planet which gives the mark or mole be maſculine, it is then ſituated on the right ſide of the body; but if feminine on the left ſide. If the ſignificator or planet which gives the mole be found above the horizon, that is, from the cuſp of the aſcendant to the cuſp of the ſeventh, either in the twelfth, eleventh, tenth, ninth, eighth, or ſeventh, houſe, the mark or mole will be on the fore part of the body; but if the ſignificator be under the earth, that is, in either the firſt, ſecond, third, fourth, fifth, or ſixth, houſe, it will be ſituated on the back or hinder part of the body. If only a few degrees of the ſign aſcend upon the horoſcope, or deſcend on the ſixth; or if lord of the aſcendant, lord of the ſixth, or the Moon, be poſited in the beginning of any ſign; the mole or mark will be found upon the upper part of the member thoſe ſigns govern. If half the degrees of a ſign aſcend, or the ſignificators be poſited in the middle of any ſign, the mark or mole will be in the middle of the member; but, if the laſt degrees of a ſign aſcend, or the ſignificators are in the latter degrees of a ſign, the mark or mole will then be ſituated on the lower part of the member ſuch ſign governs.

If the queſtion be radical, the time rightly taken, and the querent ſincere, and of ſufficient age, this rule will ſeldom or ever be found to fail. In aſcertaining the exact time of any perſon's nativity, I have found it of excellent uſe; never having been once deceived by it in the ſmalleſt degree. In company I have frequently tried the experiment upon a ſtranger, and ever found it correſpond, to the aſtoniſhment of all perſons preſent; and it is an experiment which any reader may eaſily make upon himſelf or friends. But in the months of November and December, when ſigns of ſhort aſcenſions are upon the aſcendant, great care muſt be taken to be exact in point time; for in thoſe months the Sun is frequently not viſible, and clocks are not always to be depended upon; therefore, without proper care, the right aſcendant may eaſily be miſſed, for Piſces and Aries both aſcend in the ſpace of fifty minutes, and Aquaries and Taurus in little more than an hour; but, if the time be taken exact, no one need ever miſtruſt the certainty of theſe rules, and the exact conformity of the marks or moles to the ſigns and planets which repreſent

ſent them. Thus, by looking at a perſon's nativity, and attending to theſe rules, the reader may exactly point out and deſcribe the moles in any part of the native's body, though it be a perſon he never ſaw or converſed with; and, if he is correct to time, he may ſafely venture his life upon the matter. And by the ſame kind of ſimple, eaſy, and certain, rules, are all predictions in aſtrology managed; ſo that, inſtead of calling in the aid of any ſupernatural or infernal compact, it only requires to be correct to time and calculation, and to know the true nature and influence of the planets, and by theſe alone are the events and contingencies of futurity demonſtrated and foretold.

As theſe rules hold good upon the body of every querent, ſo will they, *mutatis mutandis*, upon the body of the queſited; for example, Suppoſe a perſon enquires concerning a wife or ſweetheart, then the ſeventh houſe will be her firſt or aſcendant, and the twelfth her ſixth; and in thoſe parts of her body which the ſigns upon the cuſps of thoſe houſes govern ſhall ſhe have moles; and ſo by the Moon and other ſignificators. It is alſo found by conſtant obſervation, that an infortune poſited in the aſcendant always marks the face with a mole or ſcar; for the aſcendant or firſt houſe always repreſents the face, let what ſign ſoever aſcend; the ſecond repreſents the neck, the third the arms and ſhoulders, the fourth the breaſt, and ſo on, every houſe and ſign in order, according to its ſucceſſion. It is alſo obſervable, that, if the Moon be in conjunction or oppoſition of the Sun, in an evil aſpect to Mars, and in angular houſes, the querent has a natural infirmity or blemiſh in or near one of his eyes. Thus having ſhewn how to diſcover whether queſtions are proper and radical, or not; we ſhall now direct how to give judgment upon them.

QUESTIONS proper to the FIRST HOUSE.

The firſt houſe has ſignification of the life of every perſon, and expreſſes the ſtature and temperature of the body; and in Horary Queſtions theſe following are proper unto it:

1. *Of the Length of the Querent's Life.*
2. *Of the Good or Evil attending Life.*
3. *When or in what Time ſhall the Native undergo a Change?*
4. *What Part of the Querent's Life is likely to be moſt proſperous?*
5. *Toward what Part of the World may he direct his Affairs to proſper in them?*
6. *A Perſon having a Deſire to ſpeak with another, ſhall he find him at home?*
7. *Of an abſent Party, if dead or alive.*
8. *Of a Ship at Sea, her Safety or Deſtruction.*

Theſe

Theſe particulars being explained, will give light ſufficient to the aſtrologian, whereby he may judge of any other queſtion proper to this houſe.

Of the Length of the Querent's Life.

To reſolve this queſtion, obſerve the ſign aſcending, the lord thereof, and the Moon; and if they are found free from the malignant beams of the infortunes, or of the lords of the fourth, ſixth, eighth, and twelfth, houſes, and not combuſt, the querent's life will not be ſhort; and, if the ſignificators are not afflicted by the preſence of violent fixed ſtars, it may be ſtill more prolonged; but if the lord of the aſcendant be combuſt and retrograde, and in an evil houſe of heaven, the querent is not likely to live long. When the ſignificators are unfortunately aſpected from good places of the figure; or the benevolent planets interpoſe their rays, the malevolence threatened will be ſomewhat abated; but if it be from evil houſes in the ſcheme, and the benevolent planets afford no help, danger of a ſhort life is then alſo to be feared.

Of the Good or Evil attending Life.

The good and evil that attends each perſon, is diſtinguiſhed by the fortunate and unfortunate radiations in the figure. When benevolent planets poſſeſs the aſcendant, or the principal places of the figure, they indicate much good to the querent through the whole courſe of his life. And if the lord of the aſcendant and the Moon be friendly by the beams of the fortunes, although from malignant places of the ſcheme, yet it preſages good to the native, inaſmuch as an accidental evil cannot rebate or withſtand an eſſential good. But when the infortunes poſſeſs theſe places, or by evil aſpect afflict the ſignificators, the querent will be ſubject to a troubleſome life. If Saturn poſſeſs the aſcendant, the querent will be melancholy and penſive, and ſubject to perplexities from aged men. If Mars, he will be choleric, and liable to oppreſſion by knaves and ſwindlers; and ſometimes by the treachery of kindred; if the Dragon's Tail be in the aſcendant, he will never be free from ſcandal and diſgrace. When the afflicting planets are lords of unpropitious houſes, the evil will be the longer durable; but when the aſſiſting planets are lords of good houſes, the good will be more permanent. Note alſo the houſes thoſe planets govern; for from thence is diſcovered by what means the querent ſhall be fortunate or unhappy. And, as the malignant beams of the evil planets prevent or eclipſe the good that is ſignified; ſo the benevolent rays of the fortunate ſtars reverberate much of the miſchief portended: by duly conſidering which, according to the ſtrength of the planets aſſiſting or afflicting, the extent of the good or evil that attends each querent's life may be eaſily aſcertained.

In what Time the Native may expect a Change?

Whenever this queſtion is ſeriouſly propounded, and the nativity of the proponent not attainable, (for, if the nativity can be had, horary queſtions are uſeleſs;) erect the figure, and draw it into a ſpeculum, and direct the ſeveral ſignificators to their promittors, as in a nativity. Find the true diſtance of each ſignificator from his promittor, and turn it into time, as in a nativity, and according to the effects of the directions judge of it. But this method is only to be taken when queſtions of weighty concern are propounded; upon any trivial or ordinary buſineſs it is wholly unneceſſary. In matters of little importance, it is ſufficient to obſerve the degrees of diſtance between the ſignificators, either of their bodies or aſpects, which will point out the time correctly enough. When fixed ſtars of a violent nature occupy the principal parts of the figure, the aſcendant, mid-heaven, and place of Luna, they preſage ſudden and unexpected miſchief; but, when fixed ſtars of a noble and generous nature poſſeſs theſe places, they demonſtrate ſudden and permanent good to the querent.

What Part of the Querent's Life is likely to be moſt proſperous.

To reſolve this queſtion, it only requires to obſerve in what part of the figure the fortunate ſtars are, and according to their poſition judge of it. If the propitious planets are in the aſcendant, the twelfth or eleventh houſes, the native will proſper moſt in his younger days; if in the tenth, ninth, or eighth, in the middle part of his age; if in the ſeventh, ſixth, or fifth, after his middle age; if in the fourth, third, or ſecond, his latter days will be the moſt comfortable and happy. The time is aſcertained by reckoning for every houſe ſituated between the fortunate planets and the aſcendant five years, if the ſignificators of life be weak; if moderately dignified, ſix; but, if the ſignificators of life are remarkably ſtrong and well dignified, then ſeven years may be reckoned for every houſe.

Towards what Part of the World may the Querent direct his Courſe to proſper.

It is a misfortune not very uncommon for perſons to undertake long journeys and voyages, much to their prejudice and diſadvantage; for, although all places are alike to him that made the earth, yet they are not ſo to men that poſſeſs it; therefore it will be requiſite for thoſe who judge queſtions of this kind, to obſerve the following rules, or at leaſt as many of them as may be neceſſary. The whole heaven is divided into four quarters;

quarters; eaſt, weſt, north, and ſouth; and theſe four quarters are again ſubdivided, viz. the firſt houſe is full eaſt; and the twelfth houſe, being in aſcenſion next unto it, is eaſt by ſouth; the eleventh next unto that, ſouth by eaſt; and the mid-heaven ſouth, &c. Now according to theſe quarters of heaven, thus divided and ſubdivided, look for the benevolent planets Jupiter, Venus, Luna, and the Part of Fortune, or the moſt of them, and direct the querent in his affairs thither. For example, ſuppoſe theſe planets ſhall be in the mid-heaven, that being ſouth, direct the querent ſouthwards; if they be in the ninth, it is beſt to go ſouth-weſt; if in the weſt, it is his intereſt to go full weſt; and ſo of the reſt. Conſider alſo the nature of the querent's deſire, whether it be for health, riches, honour, friends, &c. that he engages in his undertaking; for, by rightly underſtanding the queſtion, the querent's deſire ſhall be the more readily anſwered. If it be for health he would remove his habitation, obſerve where, or in what quarter, the lord of the aſcendant and the Moon are poſited, and direct him that way; if for riches, take notice of the lord of the ſecond and the part of fortune; if for honour, conſider the Sun and the lord of the tenth; if for friends, the lord of the eleventh; and ſo of the other ſignificators.

A Perſon having a deſire to ſpeak with another, ſhall he find him at home?

The truth I have always found in the anſwers to this queſtion, principally induced me to give it a place here; for I have often tried the experiment both for myſelf and others, and have never known it to fail. The rules are theſe: If you would ſpeak with a perſon that you have familiar and conſtant dealings with, but are no way related to, take the ſeventh houſe and his lord to ſignify him, that is the ſeventh from the aſcendant; for the aſcendant always ſignifies the querent. If the lord of the ſeventh be in any of the four angles, viz. in the firſt, fourth, ſeventh, or tenth, houſes, the perſon you would ſpeak with is certainly at home. If the lord of the ſeventh be in any of the ſuccedent houſes, viz. in the ſecond, fifth, eighth, or eleventh, he is not then at home, but is near it, and may, with a little diligence, be found; but if the lord of the ſeventh be in any one of the cadent houſes, viz. the third, ſixth, ninth, or twelfth, the party is far from home, and conſequently cannot be ſpoken with if ſought for. If the lord of the aſcendant apply to the lord of the ſeventh by a friendly aſpect at the time of enquiry, the querent may perhaps meet the queſited, or accidentally hear of him by the way; or, if the Moon or any other planet tranſfer the light of the lord of the ſeventh to the lord of the aſcendant, it denotes the ſame thing. The nature and ſex of the planet tranſferring the light, denotes what manner of perſon ſhall give notice to the querent of the perſon he enquires after, accord-

ing to the ſign and quarter he is poſited in. But, if the perſon enquired after be a relation, then the lord of the ſeventh is not to be taken, but the lord of that houſe which ſignifies ſuch relation; as, if it be a brother, then the lord of the third muſt be referred to; if a father, regard muſt be had to the lord of the fourth; if a ſon or daughter, obſerve the lord of the fifth, and ſo on; and according to their poſitions judge as above ſpecified.

If an abſent Party be dead or alive.

Herein alſo muſt be conſidered what relationſhip the querent hath to the party queſited, and take the ſignificator accordingly. But if there be no relationſhip between them, then take the aſcendant, his lord, and the Moon, to ſignify the party that is abſent; and judge thus: If the lord of the aſcendant, or the Moon, be in conjunction with the lord of the eighth, or a planet in the eighth, and no benevolent teſtimonies concur, the abſent party is certainly dead. Or when the Moon and the lord of the aſcendant, ſhall be in oppoſition to the lord of the eighth, from the ſecond and eighth, or from the ſixth and twelfth houſes, the abſent party is likewiſe dead. If the lord of the aſcendant be in the fourth, and the Moon in the ſeventh, in quartile to him, it ſhows great danger to the queſited, if not abſolute death. When an evil planet ſhall tranſlate the light of the lord of the eighth unto the lord of the aſcendant, or of the lord of the aſcendant to the lord of the eighth, it is moſt probable the abſent party is dead. If the lord of the aſcendant and the Moon be in the fourth houſe from the aſcendant, or in the houſe of death, and either combuſt or in their fall, or joined with the lord of the eighth, the party queſited is undoubtedly deceaſed; but if none of theſe poſitions happen, and on the contrary you find the Moon, and the aſcendant, and his lord, ſtrong and well fortified, the abſent party is alive and well. If the lord of the aſcendant, or the Moon, ſeparate from the lord of the ſixth, the abſent party hath been lately ſick; if from the lord of the eighth, he has been in danger of death; if from the lord of the twelfth, he has been in priſon, and ſuffered much anxiety of mind. And, by thus varying the rule, his condition, according to the application and ſeparation of the ſignificators, will be correctly found.

Of a Ship at Sea, her Safety or Deſtruction.

This queſtion, although attributed by the ancient Arabian and Latin aſtrologers to the ninth houſe, becauſe it relates to voyages, yet the judgments hereof being ſuch as properly relate to the firſt houſe or aſcendant,

dant, I have for that reaſon referred it thereto. The parts of the ſhip are thus divided according to the ſigns of the zodiac:*

♈ The breaſt of the ſhip	♎ That part above the breaſt in the water.
♉ Under the breaſt toward the water	♏ Where the mariners abide
♊ The rudder or ſtern	♐ The mariners
♋ The bottom or floor	♑ The ends of the ſhip
♌ The top above the water	♒ The captain or maſter
♍ The belly of the ſhip	♓ The oars.

The aſcendant and the Moon are generally ſignificators of the ſhip, and the burthen ſhe bears; but the lord of the aſcendant is ſignificator of the perſons that ſail in her. And, if in a queſtion all theſe appear fortunate, they denote proſperity to the ſhip; but, if on the contrary they are found impedited and afflicted, the veſſel and all in her are in imminent danger, if not abſolutely loſt. When a malevolent planet, having dignities in the eighth houſe, ſhall be found in the aſcendant, or the lord of the aſcendant in the eighth, in evil aſpect with the lord of the eighth, twelfth, ſixth, or fourth, houſe, or if the Moon be combuſt under the earth, all theſe are indications of danger, and preſage the ſhip either to be loſt, or in a very deſperate condition. But when all the ſignificators are free, and no way impedited, it denotes the ſhip to be in a very good and proſperous condition, and all the perſons and things on-board her. If the aſcendant and the Moon be unfortunate, and the lord of the aſcendant ſtrong, and in a good houſe, it indicates the ſhip to be in an ill condition; but the men, &c. that are on-board her, will do well, and come home in ſafety. But if the aſcendant and the Moon ſhall be fortunate, and the lord of the aſcendant unfortunate, it ſhows that the veſſel will do well, or that it is in ſafety; but that her crew are in great danger of being deſtroyed by ſome putrid diſeaſe, or of being taken by an enemy.

If any perſon enquires the ſucceſs a ſhip ſhall have in her voyage upon her ſetting ſail, you muſt then note the angles of the figure; and, if the fortunate planets and the Moon (for ſhe is lady of the ſeas) are found therein, and the unfortunate planets cadent, or in an abject condition, it foreſhows the ſhip and her lading will go very ſafely unto the intended haven; but if the infortunes be in angles, or in ſuccedent houſes, ſhe will meet with ſome accident in her voyage; and the misfortune will fall upon that part of the ſhip, perſon, or thing, in the ſame,

* Da ſignum ♈, pectoribus navis; ♉, ei quod eſt ſub pectoribus modicum verſus aquam; ♊, gubernaculo navis; ♋, fundo navis; ♌, ſummitati navis quæ ſtat ſuper aquam; ♍, ventri navis; ♎, ei quod ſublevatur et deprimit de pectoribus navis in aqua; ♏, loco ubi morant nautæ; ♐, ipſi nautæ; ♑, finibus exiſtentibus in nave; ♒, magiſtro navis; ♓, remis.——Haly de Judic. Aſtrol. pars tertia, cap. 14. fol. 115.

ſignified by the ſign where the infortune is poſited; and, if the infortune threatening this danger ſhall be Saturn, the veſſel will either be ſplit or ſunk, and moſt of the crew either drowned, or ſubject to many hardſhips; but if the infortune be Mars, and he in any of his eſſential dignities, or aſpecting a place where he hath ſtrength, or poſited in an earthy ſign, he portends the ſame miſchief, with the additional misfortune of the crew being either taken by an enemy, impriſoned, or carried into ſlavery. But if the fortunes caſt their friendly beams unto either of the aforeſaid places, and the lords of the angles, particularly of the aſcendant, and the diſpoſitor of the Moon, be free, it denotes that although the ſhip ſhall undergo much damage, or be loſt, yet the major part of the men and goods ſhall be ſaved. But if Mars afflict the lords of the angles, and the diſpoſitor of the Moon, the men and the ſhip will be in danger of pirates, or of a public enemy. And, if any other evil affections appear in the ſigns, there will be quarrelling and contention, or ſome dangerous mutiny, in the ſhip; and this will chiefly happen when the infortunes are located in thoſe ſigns which diſpoſe of the parts in the upper diviſion of the ſhip. But, if Saturn afflict in the ſame manner as above recited of Mars, there will be many diſturbances in the ſhip, but no bloodſhed, And, if the infortunate ſigns ſignify the bottom or lower parts of the ſhip, it preſages drowning by means of ſome dangerous leak. If fiery ſigns be in the mid-heaven, near violent fixed ſtars, and Mars prove the afflicting planet, the ſhip will be burnt, either by ſome accident within her, or by lightning, or by the falling of ſome inflammable meteor. But, if Mars be in an human ſign, the burning of the ſhip will be occaſioned by ſome engagement with an enemy; and the danger will begin in that part of the ſhip ſignified by the ſign wherein the infortune was placed in the figure. If Saturn be the threatening planet inſtead of Mars, and poſited in the mid-heaven, the veſſel will be caſt away, or damaged by the motion of violent ſtorms and winds, or by reaſon of leaks, or bad ſails; and the danger will be either greater or leſs, in proportion to the dignity or power of the infortune, and his diſtance from the beams of the benevolent planets.

If the lord of the aſcendant in the figure be fortunate, the ſhip ſhall return with ſafety and good ſucceſs; but, if he be unfortunate, ſhe ſhall ſuffer much loſs and damage. If the lord of the eighth houſe ſhall afflict the lord of the aſcendant, or if the lord of the aſcendant be in the eighth, it denotes the death of the captain or maſter of the ſhip, or ſome of the principal officers belonging to her. And if the part of fortune and part of ſubſtance, and their lords, ſhall be afflicted, it denotes loſs in the ſale of the goods that are in the ſhip. But, if inſtead of this affliction they ſhall be in fortunate poſitions, it denotes much gain, and a profitable

profitable voyage. When the lord of the aſcendant, and the diſpoſitor of the Moon, ſhall be ſlow in courſe, the ſhip in all likelihood will make a long and tedious voyage; more particularly if the lords of thoſe places be ſlow alſo; but, if the ſignificators be quick in motion, the ſhip will make a ſhorter or quicker voyage than may be expected. If in the figure there be enmity in the poſitions between the lord of the aſcendant and the diſpoſitor of the Moon, and no reception between them, nor any aid from benevolent planets; the ſeamen will contend one with another, or there will be diſcord between the captain, or maſter, and the crew; and he whoſe ſignificator is ſtrongeſt, ſhall overcome, that is, if the lord of the aſcendant be moſt powerful, the ſeamen will prevail; but, if the diſpoſitor of the Moon be beſt fortified, the maſter or captain will overcome. If the lord of the ſecond ſhall be remote from his own houſe, and the ſecond houſe from the Moon, and the lord of the part of fortune from the part of fortune, in cadent houſes, or in quartile or oppoſition, it preſages want of neceſſary proviſions; and, if they be found in aquatical ſigns, it ſhows want of freſh water, and great danger of death by hunger and thirſt.

QUESTIONS proper to the SECOND HOUSE.

The ſecond houſe being the houſe of ſubſtance, the queſtions proper to it are as follow:

1. *Shall the Querent be rich or poor?*
2. *By what means ſhall he attain riches?*
3. *The time when?*
4. *Shall he obtain the goods or money lent?*
5. *Shall he obtain the wages or ſtipend due to him?*

Shall the Querent be rich or poor?

In reſolving this queſtion, obſerve the ſign of the ſecond houſe and its lord, the planet or planets located therein, and caſting their rays to the cuſp, or the lord thereof; the part of fortune alſo, and its diſpoſitor; and if all theſe ſignificators are free, and aſſiſted by the bodies or aſpects of the benevolent planets, the querent will attain a very conſiderable fortune; and ſhall eſcape poverty. But when the ſignificators are afflicted, and the fortunate ſtars afford them no aſſiſtance, it denotes the perſon interrogating will be poor all his life-time. If the lord of the aſcendant, or the Moon, be joined to the lord of the houſe of ſubſtance; or the lord of the ſeventh houſe to the lord of the aſcendant; or if the lord of the houſe of ſubſtance be poſited in the aſcendant; or if the lord of the aſcendant, and the Moon, be in the houſe of ſubſtance; or if the Moon,

or

or any other planet, transfer the light of the lord of the ſecond houſe to the lord or the aſcendant, or of the lord of the aſcendant to the lord of the ſecond houſe; the querent will attain riches, and live in good eſteem, according to his ſituation or birth. But, if none of theſe poſitions happen, then note Jupiter, the natural ſignificator of ſubſtance; or Venus, who alſo is a fortune; or the Dragon's Head, which always portends good; and if they be free from the ill beams of the infortunes, or happen to be poſited in the houſe of ſubſtance, the querent will moſt certainly be rich, and will bear great ſway in the place where he lives. When Saturn, Mars, or the Dragon's Tail, are poſited in the ſecond houſe, or afflict the lord of the ſecond, Jupiter, Venus, or Part of Fortune, it is an argument that the querent will not attain riches; or, if he were in a good capacity, he will be reduced to a very mean ſituation. The ſignificators of ſubſtance ſwift in motion, and in good parts of the figure, and free from affliction, ſhow the querent will be rich of a ſudden; but if they are ſlow in motion, though not afflicted, the querent will attain riches but ſlowly; particularly if the planets ſignifying riches are ponderous, and in fixed ſigns.

By what Means ſhall the Querent attain Riches?

The ſignificators of ſubſtance, their ſeveral locations, and the houſes they govern, are in this queſtion to be particularly attended to; for from thence is known by what means riches come. If the lord of the ſecond houſe, or the other ſignificators of ſubſtance, be fortunately placed in the aſcendant, the querent will attain great riches without much labour, in a manner unexpectedly; but, if the lord of the ſecond be in the ſecond, it ſhews the querent will obtain an eſtate by his own induſtry. The adjuvant planets ſituated in the aſcendant, or the lord thereof, denote the querent will advance himſelf by his own induſtry. If the lord of the ſecond be in the ſecond, he acquires wealth by merchandiſe, and by properly managing his buſineſs; if in the third, or lord of the third, he gains by brethren kindred, or neighbours. The moſt aſſured teſtimonies upon queſtions upon this nature, are theſe: If the lord of the firſt and ſecond, and Jupiter, be in conjunction either in the ſecond, firſt, tenth, fourth, ſeventh, or eleventh, houſes; or if they apply by ſextile or trine to each other with mutual reception; but, if they apply by quartile or oppoſition with reception, the party will then alſo thrive, and have an eſtate, though with much labour and difficulty.

The Time when a Man may attain Riches?

Conſider ſeriouſly the application of the Moon, or lord of the aſcendant, unto the planet or planets ſignifying the ſubſtance of the querent;

for they denote the time when the querent may acquire riches. Then find the degrees of diſtance between the ſignificators, and turn them into time, which will ſhow the true diſtance of time in which riches, or the goods of fortune, are attainable by the querent. Fixed ſigns prolong the buſineſs; but corporal ſhew an indifferency, or that the time will neither be long nor ſhort. Moveable or cardinal ſigns haſten the matter. In all queſtions that relate to time, the ſureſt way is, to take the right or oblique aſcenſions of the ſignificators, and direct them to their ſeveral promittors, as in a nativity; and thus the time of a man's obtaining riches may be exactly known; but if the queſtion be of ſmall conſequence, obſerve the degrees of diſtance, and according to the ſigns they are in meaſure out the time in years, months, weeks, or days, as before directed.

Shall the Querent obtain the Goods or Money lent?

In this queſtion the lord of the aſcendant and the Moon are ſignificators of the querent; and the lord of the ſecond denotes his ſubſtance. But the ſeventh houſe and his lord repreſent the perſon of whom you enquire; and the eighth houſe, and the lord thereof, his ſubſtance. Obſerve whether the lord of the aſcendant or the Moon be joined to the lord of the eighth, who is ſignificator of the ſubſtance of the party enquired after; for, if either of them be joined to or in good aſpect with a planet in the eighth houſe, and the planet therein happen to be a fortune, the querent ſhall then obtain the goods or money enquired after. And if it ſhall ſo happen, that an infortune be either in the eighth houſe, or lord of the eighth, and he receive either the lord of the aſcendant or the Moon, the perſon enquiring ſhall obtain what he expects. But not without reception. When the lord of the eighth is poſited in the firſt or ſecond houſe, and the lord of the ſecond ſhall receive him, it denotes the perfection of the buſineſs enquired after. But, if the lord of the ſeventh or eighth ſhall be poſited in the firſt or ſecond, and not be received by either the lord of the aſcendant, the Moon, or lord of the ſecond, it ſhows the querent will not only go without his deſire, but, if he purſue the buſineſs, he will ſuſtain much loſs and detriment. If the lord of the aſcendant or the Moon be joined to one of the fortunes, which have dignity in the ſign aſcending, it denotes the diſpatch of the buſineſs enquired after; or if either of them be joined to an infortune, having dignities in the aſcendant, and receive the lord of the aſcendant, or the Moon, it denotes the accompliſhment of the matter or buſineſs enquired after. And, if the fortunes be in powerful places of the figure, and joined to the lord of the aſcendant or the Moon, the matter or buſineſs will be accompliſhed, although there be no reception.

If the Querent ſhall obtain his Wages, Salary, or Penſion, due either from Government or from an Individual.

Behold the aſcendant, the lord of the ſame, and the Moon, for they have ſignification of the querent; and the ſecond from the aſcendant, which is the querent's houſe of ſubſtance, and his lord. And note the tenth houſe and his lord, which are the ſignificators of the queſited. And the eleventh houſe, and his lord, ſignify the ſubſtance of him or them. If in the figure the lord of the aſcendant or the Moon is joined to the lord of the eleventh, or to a fortunate planet in the eleventh houſe, without let or impediment; the querent will certainly obtain the wages or ſalary. And if it ſhall happen that the Moon or lord of the aſcendant be joined to an unfortunate planet, and the unfortunate planet receives them, the querent will then obtain his deſire, although it will be after long waiting, and with many ſolicitations. But if there be no reception between the lord of the aſcendant, the Moon, and the infortune, notwithſtanding any oppoſition between them, yet the querent will rarely obtain his money or ſalary enquired after. If the ſignificators are in friendly aſpect from good houſes of heaven, and this without impediment or hindrance, the querent will be ſucceſsful; but, if infortunes impede the ſignificator of the querent's good, conſider what houſe he is lord of, and that will point out the perſon or thing that obſtructs it.

JUDGMENTS proper to the THIRD HOUSE.

This houſe appertains to brethren, ſiſters, kindred, and neighbours; to inland journeys, and rumours; and therefore theſe queſtions are particularly moſt proper to it:

1. *Shall the Querent, and his Brethren, &c. or Neighbours, accord?*
2. *Of the Condition and Eſtate of an abſent Brother?*
3. *Shall the Querent's inland Journeys be proſperous?*
4. *Reports and Rumours, whether true or falſe?*
5. *Of the Advice of a Friend, &c. if good, or bad?*

Many other queſtions may be propounded, that properly pertain to this houſe; but whoever underſtands the manner of judging theſe, may with eaſe anſwer any other that may be propoſed.

Shall the Querent and his Brethren, &c. or Neighbours, accord?

The Moon, the aſcendant, and its lord, are the ſignificators of the querent; and the third houſe, and its lord, of the queſited. The queſtion is reſolved thus: If the lord of the third houſe be a benevolent planet, and

and in the aſcendant, or the Moon be in good aſpect with a fortunate planet in the third, the querent and his brethren and neighbours will agree well. When the lord of the aſcendant and lord of the third are in ſextile or trine to each other, and in mutual reception; or the lord of the third caſts a ſextile or trine to the cuſp of the aſcendant; and the lord of the aſcendant or the Moon caſts the ſame to the cuſp of the third houſe, it is an argument of great unity, love, and concord, between them. When a fortunate planet is in the aſcendant, and the lord of the aſcendant beholds the cuſp of the third, or applies friendly to the lord of the third, it is an argument of good diſpoſition in the querent, and ſpeaks him willing to accord with his brethren, kindred, and neighbours. And if a fortune be in the third, and the lord of the third apply in harmony to the lord of the aſcendant, the brethren, kindred, or neighbours, are moſt indulging. Thoſe perſons whoſe ſignificators do not apply, are moſt imperious, and apt to diſagree; and thoſe whoſe ſignificators make application, are flexible, willing, and yielding, and deſirous of agreement and concord. When Saturn, Mars, or the Dragon's Tail, in ſuch a queſtion, ſhall be in the aſcendant, it denotes the perſon enquiring to be obſtinate, and averſe to a friendly agreement; but if they, or either of them, are poſited in the third, the brethren, neighbours, and kindred, are of a malicious diſpoſition; and if it happen that Saturn or Mars ſhall be peregrine, retrograde, or combuſt, the malice and miſchief they threaten will be the more michievous. When Saturn or the Dragon's Head are in the third, the neighbours are obſtinate, and the kindred covetous and ſparing; if Mars, the kindred are treacherous, and the neighbours diſhoneſt. And this is certain, when they are out of their eſſential dignities.

Of the Condition and Eſtate of an abſent Brother?

To reſolve this queſtion, conſider the lord of the third houſe, for that hath ſignification of brethren; and the houſe where he is poſited, becauſe that ſhows the ſtate and condition of the queſited. For if the lord of the third be in conjunction, quartile, or oppoſition, of the infortunes, or in evil aſpect of the lords of the obſcure houſes, the condition of the brother is ſorrowful; but if, on the contrary, he be in good aſpect with the fortunes, and in propitious places of the figure, his condition is good and proſperous. If the lord of the third be poſited in the fourth, in no evil aſpect of the malevolents, the brother which is abſent hath an intention to enrich himſelf in the place where he is; for the fourth houſe is the ſecond from the third. If the lord of the third be poſited in the fifth, in conjunction with the lord of the fifth, with or without the reception of the fortunes, it ſhows the abſent brother to be in health and very happily ſituated. But if the lord of the third be in the fifth, void of courſe,

or in corporal conjunction or malicious aſpect of the infortunes, and this without reception, and the unfortunate planets themſelves impedited, it declares the abſent brother in a bad condition, indiſpoſed in health, and not contented in the place where he is; or, if he ſhall be found in any of the obſcure parts of the figure, which are naturally evil, as the ſixth, eighth, or twelfth, houſes, the abſent brother is not well, nor in a proſperous ſituation. When the lord of the third is found in the eighth, either in conjunction, ſextile, or trine, of one of the fortunes, the abſent brother is not well; or if the lord of the third be joined to evil planets in the ſixth houſe, or in conjunction with the lord of the ſixth, he is then in an infirm and ſickly condition; and, if the lord of the ſixth be in the third, except the lord of the third be well diſpoſed, it denotes the ſame. Then note whether the lord of the third be in conjunction with the lord of the eighth, or in combuſtion; for ſuch a configuration declares he will die of the infirmity. But, if the lord of the third be in the ſeventh, the brother is in the ſame country he went into at firſt, and continues there; and his condition is neither well nor ill. If the ſignificator be in the eighth, the abſent brother is in danger of death, particularly if he be combuſt, or in conjunction with the lord of the eighth, in conjunction or aſpect of the infortunes; for theſe are ſtrong arguments of death. When the lord of the third is in the ninth, it denotes that the abſent brother is removed from the place he firſt went to, and is gone into a more remote country. And if he be in the tenth, in conjunction or good aſpect of the fortunate planets, and with reception, it denotes him to have acquired ſome honour, office, or preferment, in the place where he lives. But if he ſhall be in conjunction, quartile, or oppoſition, of the infortunes, combuſt, or any other way infortunated, it is to be feared the abſent brother is dead. If the lord of the third be in the eleventh houſe, in conjunction, ſextile, or trine, of the fortunes, or in conjunction with the lord of the eleventh, it denotes the abſent brother to be at the houſe or place of ſome friend, where he is happy and well; but if he be maliciouſly beheld of the unfortunate planets, he is not pleaſed with the ſituation he is in, but is grieved and perplexed. The ſignificator of the abſent party, in the twelfth houſe, in conjunction or good aſpect of the fortunes with reception, and the fortunes themſelves no way impedited, ſhews he will deal in merchandize, and gain riches. But, if he be infortunated in the twelfth houſe, either by the bad aſpects of the malevolents, or lord of the eighth, or in combuſtion, it ſhows the abſent brother to be diſcontented, troubled, and perplexed, and not likely to ſee the land of his nativity again.

Shall

Shall the Querent's inland Journeys be proſperous?

Perſons who travel much in the country where they live, and have not their nativities to direct them, may have occaſion to enquire the event of ſome intended journey; for we know thoſe that travel much do not always travel ſafe; but ſometimes are in danger either of thieves, ſickneſs, or accidents, upon their journeys, that may occaſion them to repent the undertaking of them. Now, for the prevention of ſuch accidents, and to enable the reader to reſolve queſtions of this nature, let the following rules be obſerved. Give the aſcendant and his lord, and the Moon, to the querent; the third houſe and lord thereof to ſignify the journey; and if the ſignificators be ſwift in motion, or in the eſſential dignities of each other, or in conjunction, ſextile, or trine, to each other, in good places of the figure; the journey will be good and proſperous. Or if the Moon be in the third, in ſextile to the aſcendant, or the lord of the third caſt a ſextile or trine to the aſcendant, or be in the ſame; and the lord of the aſcendant well dignified in the third, they alſo denote a ſafe and pleaſant journey. If the lord of the aſcendant or Moon apply to any planet in the third houſe, or the lord of the third to a planet in the aſcendant, it likewiſe denotes the journey enquired after to be pleaſant. Or, if Jupiter or Venus be in the third houſe, it ſhows a profitable and delightful journey; particularly if they caſt a ſextile to the aſcendant. The Dragon's Tail in the third houſe, ſhows the ſame. When Saturn, Mars, or the Dragon's Head, are poſited in the third houſe, or afflict the lord thereof, or the Moon, it portends an unlucky journey to the querent, and very ill ſucceſs therein. Saturn ſhows the querent to be melancholy and penſive in his journey; Mars and the Dragon's Head ſhow him to be in danger of thieves and robbers; and, if they are in human ſigns, or fiery, it denotes him to be lamed or wounded in his journey. When the lord of the aſcendant is retrograde, the querent will return again before he hath gone to the place he intended; and, if the ſignificators be ſlow, he makes but little haſte or ſpeed in his journey. If the lord of the ſixth afflict the ſignificators, the querent will fall ſick by the way; if the lord of the twelfth, he will be impeded by malicious people; and, if the lord of the eighth be the afflicting planet, it ſhows danger of death; particularly if the ſignificators are near violent fixed ſtars.

Reports and Rumours, whether true or falſe?

This queſtion may be anſwered thus: Obſerve the lord of the aſcendant and the Moon, and the diſpoſitor of the Moon, and ſee if either of them be in an angle or ſuccedent houſe in a fixed ſign, or in good aſpect with Jupiter, the Sun, or Venus; for uſually, upon ſuch configurations,

the reports and rumours are true. But if the lord of the aſcendant or the Moon be afflicted of Saturn or Mars, or cadent from an angle, although they be ſtrong in the ſign where they are, yet the rumour is falſe. Rumours are alſo true and good when the angles of the figure are in fixed ſigns, and the Moon and Mercury in fixed ſigns, ſeparating from the infortunes, and applying to a fortune poſited in any of the angles of the figure. So alſo when the angles of the tenth and fourth houſes are fixed, and the Moon ſhall be received in either of them, although the rumours and reports be of an evil nature, yet they will hold true. If the fortunate planets Jupiter and Venus ſhall be in the aſcendant, and the Moon at the ſame time unfortunate, let the rumours or reports be ever ſo miſchievous and unlucky, they will be ſure to prove falſe, and come to nothing. Mercury being retrograde or otherwiſe afflicted, declares ill rumours to be falſe; the like doth the affliction of that planet to whom Mercury or the Moon applies. If the lord of the aſcendant or the Moon ſhall be under the Sun-beams, the truth of the rumour is kept ſecret by men in power, and few ſhall know the truth thereof. If the Moon be void of courſe, or in quartile or oppoſition of Mercury, and neither of them caſt their ſextile or trine aſpects to the aſcendant, the news or rumour is vain and falſe, and may be ſafely contradicted.

The Advice of a Friend, whether good or bad?

It ſometimes happens that neighbours or friends in ſundry difficult or embarraſſed circumſtances, will adviſe and perſuade a perſon what he had beſt to do in ſuch a caſe; and if it be required to know whether they intend faithfully, or perfidiouſly, by ſuch advice, erect your figure to the moment of time they firſt drop their counſel, and judge as follows: Behold the mid-heaven, that being the houſe ſignifying advice, and ſee if there be any fortunate ſtar or planet poſited therein; for then the counſel or advice is ſerious and good, and will be proper to follow. But if an infortune be found in the tenth houſe, the friends that pretend counſel act deceitfully, and intend knaviſhly.

JUDGMENTS proper to the FOURTH HOUSE.

The fourth houſe gives judgment on poſſeſſion, inheritances, lands, or houſes, and of things loſt and miſlaid; of the father, &c. and hath theſe queſtions proper to it, viz.

1. *Shall the Querent purchaſe the Houſe or Land deſired?*
2. *Of the Quality thereof, and ſhall the Querent do well to take it?*
3. *If it be beſt for one to remove, or abide where he is?*
4. *Of hidden Treaſure, if attainable?*

5. *Is*

5. *Is there Treaſure hidden in the place ſuppoſed?*
6. *Shall the Querent enjoy the Eſtate of his father?*

Theſe queſtions being once reſolved, will lead the artiſt to the underſtanding of any thing of the like nature.

Shall the Querent purchaſe the Houſe or Land deſired?

To reſolve this queſtion, give the aſcendant and his lord, and the Moon, to ſignify him that enquires; the ſign of the fourth houſe and lord thereof to ſignify the thing queſited. If the lord of the aſcendant or the Moon be in the fourth houſe, or the lord of the fourth in the firſt, or if either of them are in conjunction with the lord of the fourth, or in ſextile or trine to him with reception, it declares the accompliſhment of the thing without impediment or hindrance. But if they are joined without reception, or in quartile or oppoſition with perfect reception, the querent may poſſibly obtain his deſire. Or if the ſignificators be not joined together either by body or aſpect, yet if there be a tranſlation of light between them, either by the Moon or another planet, it ſhows a poſſibility of the purchaſe, though with much difficulty and trouble.

The following is alſo a good method to judge of this queſtion. Give the ſign aſcending, and the lord thereof, and the planet from whom the Moon is ſeparated, to the querent or purchaſer; the ſeventh houſe and his lord, the planet or planets poſited therein, and the Moon, to ſignify the thing to be bought or purchaſed; and the mid-heaven to ſignify the price thereof. And if in your figure the lord of the aſcendant behold the lord of the ſeventh, and the lord of the ſeventh apply to the lord of the aſcendant, the ſeller hath a greater deſire to deal with the buyer; and if they chance to be in each other's dignities, or any good tranſlation of light happen between them, or if they apply to corporal conjunction, the querent will agree with the ſeller without much difficulty or trouble. But, if the application or tranſlation of light be by quartile or oppoſition, the buyer and ſeller will at laſt agree; but it will be with much labour and loſs of time, and after many probabilities of breaking off. If the lord of the aſcendant or the Moon apply to the lord of the fourth; or if lord of the fourth or the Moon apply to the lord of the aſcendant; or if the lord of the fourth alone ſhall apply to the lord of the aſcendant, and there be a reception between them; or if the lord of the aſcendant, or the Moon, be in the fourth, or lord of the fourth in the aſcendant; they denote the party enquiring ſhall buy or purchaſe the land or inheritance enquired after. But if neither of theſe happen, yet if the Moon ſhall transfer the light of one ſignificator to the other, it denotes that

that the thing will be perfected by the mediation of friends, or by meſſengers. But if there be no application, reception, or tranſlation of light, between them, then it is improbable that any thing ſhall be concluded between them.

Of the Quality of the Purchaſe, and whether the Querent does well to take it?

Take the fourth houſe to reſolve this interrogatory; and if the two unfortunate planets are poſited therein, either potent or peregrine, the thing enquired after will be waſted by the buyer; and the preſent is in no very good condition. If the lord of the fourth be infortunated, either by retrogradation, detriment, fall, or peregrination, it denotes the houſe or land to be bad, or ſo encumbered that it will never continue long with the purchaſer. But if the fortunate planets, or the Dragon's Tail, be in the fourth houſe, it ſhows the buſineſs enquired after to be good; and that the buyer, or purchaſer, ſhall be a gainer thereby. When the fortunate planets caſt their benevolent rays unto the fourth houſe, and the lord of the fourth ſhall be poſited in a good houſe, in ſextile or trine to the ſecond houſe or his lord, it is an argument that the bargain is good, and that the purchaſer ſhall be a gainer thereby. If Aries, Leo, or Saggittarius, be upon the cuſp of the fourth houſe, it denotes an eſtate to be hilly, hard, and dry; if Taurus, Virgo, or Capricorn, the land is level and very good; if Gemini, Libra, or Aquaries, the ground is ſome part high, and ſome low, and is in quality neither very good nor very bad; if Cancer, Scorpio, or Piſces, it abounds with much water. An unfortunate planet in the fourth, retrograde, ſhows the land or houſe will turn out very unlucky, and not be worth the taking, and will be accompanied with many infelicities; but, if a fortunate planet be poſited there ſtrong, the land is good, and may well invite the querent to go on, for he will have a good bargain.

If beſt for a Perſon to remove, or abide where he is?

In this queſtion give the aſcendant and the lord thereof, to ſignify the querent; the ſeventh houſe and lord thereof, to ſignify the place to which he would go; the fourth houſe and his lord, the ſubſtance of the querent; and the tenth houſe and his lord, the profit of removal. The lord of the aſcendant or fourth in the ſeventh, and the lord the aſcendant and ſeventh, fortunate planets, ſwift in motion, ſtrong and potent where they are, the querent then will do well to remain where he is, and not remove. But if the lord of the ſeventh be with a good planet, and the lords of the aſcendant or fourth with an evil one, the querent had better remove, for he will get little by continuing where he is. Fortu-

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nate planets in the aſcendant or fourth may invite the querent to remain where he is. If the lords of thoſe houſes are in conjunction or in good aſpect with fortunate ſtars, it denotes the ſame. Unfortunate planets in the aſcendant or fourth, ſhow the querent it is good to remove; and, if the lords of the aſcendant and fourth be afflicted by the malefics, either by body or aſpect, it denotes the ſame. Obſerve the afflicting planet or planets, and the houſe or houſes they govern, for from thence the occaſion of the miſchief that the querent ſuſtains is known; the like obſerve of the aſſiſting or friendly planets, whence a rational anſwer to the queſtion propoſed will be eaſily obtained.

Of Treaſures hid, whether attainable or not.

It is not uncommon for penurious perſons to hide treaſure in their life-time, and to go out of the world without informing their heirs or executors where to find it. Whenever this is ſuſpected to be the caſe, and a queſtion is grounded upon it, erect your figure, and conſider what application, reception, tranſlation, &c. there may be between the lords of the aſcendant and fourth houſe. If there be a friendly application and reception, the perſon enquiring ſhall obtain the treaſure he enquires after; but if there be a quartile or oppoſition between the ſignificators, without the reception, the treaſure will rarely be found. When the ſignificators apply to each other corporally in a fixed ſign, there are great hopes of finding and obtaining the ſame ſpeedily; particularly if the application be in a good houſe. Both or either of the luminaries in the aſcendant no way unfortunate, or friendly beholding the ſame, argues a ſpeedy recovery of the treaſure hid; but if they ſhould happen to be cadent, or in quartile or oppoſition thereto, it gives but ſmall hopes. If the part of fortune be in the aſcendant, beheld by fortunate planets, or by the luminaries, the querent will have a fair proſpect of acquiring his wiſhes; but if the part of fortune and the luminaries be cadent, particularly the Moon; and neither of the lights caſt a friendly aſpect to the part of fortune, or to the aſcendant; nor the lord of the aſcendant beholding the aſcendant; it is an argument that the querent will not obtain the treaſure hid. I always find, in queſtions of this nature, that, if fortunate planets are in the fourth, or govern the fourth, there is treaſure; and, if the lord of the aſcendant or the Moon be in good aſpect with thoſe planets, the querent generally attains it by diligent ſearch. But, on the contrary, if infortunes be in the fourth houſe, or the luminaries weak therein, it is an argument of irrecovery; or ſhows that it has been taken away before.

Is the Treaſure hidden in the Place ſuppoſed?

A queſtion being thus in a general way propounded, give the lord of the aſcendant and the Moon to the querent for his ſignificators; and the fourth houſe, and the planet or planets poſited therein, will ſignify the treaſure enquired after. When Jupiter, Venus, or the Dragon's Head, are in the fourth houſe, they declare the treaſure to be in the place ſuppoſed; and, if they be in their eſſential dignities, it is very certain that there is great value there. Or if any of the other planets are poſited in their own houſes, or in the fourth houſe without impediment, it ſhows that there is treaſure in the place ſuppoſed. But if the fourth houſe be infortunated with the Dragon's Tail, or Saturn or Mars be there, and no way eſſentially dignified; or if Saturn or Mars caſt a quartile or oppoſition thereunto, there is no treaſure at all. The lord of the fourth, or the Moon ſeparating from good planets, ſhow that there has been treaſure hid in the place ſuppoſed, but that it is gone.

Shall the Querent enjoy the Eſtate of his Father?

This queſtion is oftentimes of great importance to the proponent, and therefore ought to be contemplated with more than uſual acuteneſs. If in the figure, judiciouſly erected, and correct to time, the lord of the ſecond, and lord of the fifth, are found in the mutual dignities of each other; or the lord of the ſecond in the fifth, or the lord of the fifth in the ſecond; the querent will enjoy the eſtate of his father. But if the lord of the fifth houſe be retrograde, or afflicted by ſome malevolent planet, it preſages that much of the eſtate which the querent's father intended for him will be waſted or otherwiſe diſpoſed of. When the lord of the fifth diſpoſes of the part of fortune in the aſcendant, or ſecond houſe of the figure, there is no fear but the querent will enjoy what he expects from his father. The lord of the aſcendant, or ſecond houſe, diſpoſing of the lord of the fifth, ſhows the thing enquired after to be ſo ſecured to the querent, that he cannot be deprived of it. The Moon tranſferring the light of the lord of the fifth, by ſextile or trine, to the lord of the ſecond, or lord of the aſcendant, declares the queſtion enquired after ſhall come to good; or if Jupiter or Venus in the fifth ſhall friendly behold the lord of the ſecond, or a planet in the ſecond, it ſignifies the ſame. If the lord of the ſecond and fifth apply to a good aſpect, or a corporal conjunction by retrogradation, the querent will receive ſome of his father's eſtate very ſhortly, and in his father's life-time; but if the lord of the fourth be in aſpect with an infortune, or an infortune in the fourth, it denotes the father will not part with any thing till his death.

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JUDGMENTS proper to the FIFTH HOUSE.

This houſe appertains to the birth of children, embaſſies, meſſengers, &c. and hath theſe queſtions proper to it.

1. *Whether a Woman ſhall ever have Children?*
2. *In what Time ſhall ſhe conceive?*
3. *Whether a Woman enquiring be with Child?*
4. *Whether ſhe be pregnant with a Boy or a Girl?*
5. *Shall ſhe have Twins?*
6. *When will the Birth happen?*
7. *Of a Meſſenger ſent on an Embaſſy?*

And by knowing how to reſolve theſe queſtions, the reader will be able to anſwer any others belonging to this houſe.

Whether a Woman ſhall ever have Children?

To anſwer this queſtion, carefully obſerve the aſcendandant, its lord, and the Moon; and, if either of them be joined to the lord of the fifth, the querent ſhall have children. But if neither of theſe happen, note whether any other planets transfer the light of the lord of the aſcendant to the lord of the fifth; for that is an argument that the querent may have children. Conſider alſo whether the ſign upon the fifth be fruitful, and whether the lord of the fifth, the Moon, the aſcendant, and its lord, are in prolific ſigns; for, if ſo, it is an aſſured argument that the querent will have iſſue. If the lord of the aſcendant, or the Moon, be poſited in the fifth houſe, the querent will have children; or, if the lord of the fifth houſe be in the aſcendant, it declares the ſame. If neither the lord of the aſcendant nor the Moon apply to the lord of the fifth, yet if there be a tranſlation of light and virtue between them, the querent need not doubt of having children. But if all the ſignificators be in ſterile ſigns, and in defective degrees of thoſe ſigns, the querent will rarely have iſſue. So alſo, if Venus, the general ſignificator of children or iſſue, be afflicted, either by the preſence of Saturn, Mars, or the Dragon's Tail, or combuſt of the Sun, the querent will not have children. Saturn or the Dragon's Tail in the fifth, or afflicting the lord of the fifth, generally denies iſſue; and, if Saturn or Mars be in quartile or oppoſition to the fifth houſe, or its lord, it portends the ſame. Laſtly, conſider the planets Jupiter and Venus; and if you find either of them in the fifth, third, firſt, ninth, or eleventh, houſes, free from all impediment, the querent will certainly have children.

In what Time ſhall the Woman conceive?

Having before found a poſſibility of iſſue, it may be aſked when the time ſhall be? to anſwer which, obſerve in what ſign the lord of the fifth houſe is poſited, and what planet or planets are in configuration with him; for, if he be in the aſcendant, fifth or eleventh houſes, in fruitful ſigns, and with fruitful planets, the querent may ſpeedily conceive. If the lord of the fifth be in the firſt houſe, the querent may conceive in the firſt year; if in the ſecond, the ſecond year; if in the tenth, the third year; if in the ſeventh, the fourth year; if in the fourth houſe, the fifth year; and ſo on. Or, having noted the capacity and condition of the querent for conception, obſerve the diſtance between the friendly aſpects of the Moon, or lord of the aſcendant, with the lord of the fifth, and Jupiter or Venus, and judge of the time thus: If they are in moveable ſigns, their degrees of diſtance ſhow weeks or days; in common ſigns, months, or weeks; in fixed ſigns, years, or months, &c. as before directed in queſtions that relate time.

If a Woman enquiring be with Child?

It ſometimes happens that a woman has reaſon to believe ſhe is with child, and yet, owing to ſome internal complaint, may be in doubt about it, and, by that means be led to aſk the queſtion, whether ſhe be or not? The queſtion is found by theſe rules: If the lord of the aſcendant, or the Moon, behold the lord of the fifth with any good aſpect or tranſlation; or they, or either of them, happen to be poſited in the fifth houſe; the woman enquiring is with child. And when the ſignificators apply friendly, or are poſited in fruitful ſigns, and in fruitful houſes alſo, as the fifth, eleventh, and ſeventh, the party enquiring is with child. The lord of the aſcendant, or lord of the fifth, aſpecting a planet with reception in an angle, and the Moon in reception with a planet eſſentially fortified in an angle, alſo ſhows the querent to be pregnant. Jupiter, the natural ſignificator of children, in the aſcendant, fifth, ſeventh, or eleventh, houſes, no way afflicted of the infortunes, denotes the querent to be with child. But if Jupiter be afflicted, or cadent, the woman enquiring is not with child. If the lord of the tenth, and the Sun, be in good places of the figure, and in friendly configuration with the benefics, the woman enquiring is with chilld. Likewiſe, if the Moon, and the lord of the triplicity ſhe is in, be well located in ſigns of many children, as Cancer, Scorpio, or Piſces the woman has conceived. So alſo, if Jupiter and Venus be poſited in angles free from the malicious beams of the infortunes, the woman is certainly with child. But if the ſignificators are afflicted of Saturn, Mars, or the Dragon's Tail, the

the woman is not with child, but is troubled with ſome complaint which ſhe hath miſtaken for conception. The poſitions of Saturn, Mars, or the Dragon's Tail, in the fifth, likewiſe ſhow non-conception; but, if it happens that the teſtimonies for her being with child are the greater in number, they then threaten abortion; and the ſame when they afflict either Venus, the Moon, or the lord of the fifth houſe, or the aſcendant.

Whether the Woman is pregnant with a Boy or Girl?

To anſwer this queſtion, obſerve the aſcendant and its lord, the fifth houſe and the lord thereof, together with the Moon, and planet to which ſhe applies; for, if they, or moſt of them, be in the maſculine ſigns, the querent is with child of a boy; but, if in feminine ſigns, it is a girl. The ſaid ſignificators, though in feminine ſigns, yet if they are in aſpect with maſculine planets, and in houſes maſculine, and with ſtars of a maſculine nature and diſpoſition, the woman will have a male child. Maſculine planets are Saturn, Jupiter, Mars, and the Sun; the feminine are Venus and the Moon; Mercury is in its nature convertible, and is either maſculine or feminine according to the planet or planets he is in aſpect with. Signs of a maſculine diſpoſition, or nature, are Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. And feminine ſigns are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Piſces; which being well obſerved, the ſex is eaſily diſcovered.

Shall ſhe have Twins, or more than one?

Conſider the ſign upon the aſcendant, and where the lord thereof is poſited, and what ſign is upon the cuſp of the fifth houſe; for, if the ſignificators are in bicorporal or double-bodied ſigns, the querent will very probably have two children. If Jupiter, Venus, or the Dragon's Head, be in a fruitful ſign, either in the fifth or aſcendant, it is poſſible for the querent to have three children; particularly if the Moon lends her aſſiſtance. But, if theſe planets are not poſited in the aſcendant, or fifth houſe; yet, if they caſt their friendly rays to either of them, it is an argument that the querent will have twins. But, if fixed ſigns, or moveable, poſſeſs the cuſps of the aſcendant or fifth houſe, and the Sun or Moon be poſited therein, it is a certain argument that the woman is breeding with but one child.

When, or in what Time, will the Birth happen?

To reſolve this queſtion, regard muſt be had to the ſignificators as well of the child as of the perſon enquiring; and to the part of children alſo, (as

will be explained hereafter,) which muſt be directed by the oblique aſcenſions, &c. to the degree of the fifth houſe of its lord, or to Jupiter, or to his good aſpects; and, by allowing a day to each degree of diſtance, the time of birth will be nearly found. This is diſcovered by conſidering what direction or tranſit there may be either to the fifth houſe, or to Jupiter, Venus, or the Moon, for at that time the woman may be delivered; particularly if the true tranſit or direction falls in the fifth, eleventh, or aſcendant.

Of a Meſſenger ſent on an Embaſſy, or on any important Buſineſs?

When this queſtion is propoſed, give the aſcendant and its lord to him that ſent the meſſenger; the ſeventh houſe and its lord to ſignify him to whom the meſſenger is ſent; and let the Moon ſignify the meſſage itſelf; and the lord of the fifth the meſſenger, and his management or ordering of the buſineſs. When the lord of the fifth houſe ſhall ſeparate from the lord of the ſeventh, and apply to the lord of the aſcendant, then judge the meſſenger hath effected his buſineſs, and is returning again. And, if he ſeparates from the lord of the ſecond, he then brings money with him, let the ſignificator of that houſe be either a fortune or infortune. If the ſignificator of the meſſenger ſeparates from fortunate planets, it is an argument he has been honeſt, and will bring good tidings of the buſineſs; but, if he ſeparates from the malevolents, it ſhows the meſſenger has done his buſineſs lamely, or has been hindered in the performance of it. If the ſignificator of the meſſenger applies to an infortune by quartile or oppoſition, and this before he can ſeparate from the lord of the ſeventh, it ſignifies that the meſſenger has met with ſome impediment in the buſineſs he went about from the party to whom he was ſent. But, if the ſignificator of the meſſenger ſhall go to the quartile or oppoſition of either of the infortunes, after he is ſeparated from the lord of the ſeventh; the meſſenger will receive ſome prejudice or impediment in his way home. If there be found an infortune in the ninth, the meſſenger will not travel ſafe, but will be in danger of highway robbery, and bodily hurt; but if, on the contrary, a benefic be in the ninth, he will travel ſafe. If the lord of the aſcendant and lord of the fifth are in reception, or in good aſpect from good places of the figure, the meſſenger is faithful, juſt, and honeſt; particularly if he be either a fortune, or in good aſpect with a fortune. But, if there be no reception or aſpect, and the configuration be with or in the dignities of an infortune, the contrary may be expected. If there happens a reception between the lord of the ſeventh and the lord of the fifth, the meſſenger will be received; and, if at the ſame time the lord of the fifth or Mercury tranſlates the virtue of the lord of the ſeventh to the lord of the aſcendant,

dant, the querent obtains whatſoever he hoped for by the meſſage; which I have found true in a variety of inſtances.

JUDGMENTS proper to the SIXTH HOUSE.

The ſixth houſe gives judgment on ſickneſs, ſervants, and ſmall cattle, &c. and the following queſtions are commonly attributed to it:

1. *What Part of the Body is afflicted?*
2. *Is the Diſeaſe in the Body or Mind, or both?*
3. *Shall the Diſtemper be chronic or acute?*
4. *What is the cauſe of the Diſtemper?*
5. *Shall the ſick Party recover, or die of the Diſeaſe?*
6. *Of Servants, ſhall they prove juſt, or diſhoneſt?*
7. *Of ſmall cattle, ſhall the Querent thrive by them or not?*

In the former part of this work, I have ſhown what diſeaſes are attributed to each planet, houſe, and ſign; which, in reſolving the firſt of theſe five queſtions, ſhall be particularly noticed.

What Part of the Body is afflicted?

Having erected the figure, obſerve the aſcendant, the ſixth houſe, and place of the Moon, for they are natural ſignificators of the diſeaſe; and then judge as follows: The horoſcope afflicted by the preſence of an evil planet, or by the poſition of the Dragon's Tail, indicates that the diſtemper lies chiefly in the head, and in that member or part of the body repreſented by the ſign aſcending. If the Moon be afflicted by the infortunes, the ſick party is indiſpoſed in that part of the body the afflicting planet governs from his own houſe. If the aſcendant be Scorpio, and Mars and Venus be in the aſcendant, or ſixth houſe, the diſeaſe lies in the head, bowels, and ſecrets, becauſe Mars governs thoſe members in either place; which rule holds good with all the other ſigns and planets.

Is the Diſeaſe in the Body or Mind, or in both?

The aſcendant and the diſpoſitors of the Sun and the Moon bear ſignification of the mind, and the lord of the aſcendant and the Moon of the body. Now, if the aſcendant, its lord, the Sun, or the Moon, be afflicted, it ſhows the diſtemper hath ſeized the whole body and mind alſo of the ſick party. If the aſcendant and the diſpoſitors of the Sun and the Moon be afflicted, the diſeaſe impairs the mind; but, if the lord of the aſcendant and the Moon be afflicted, the diſeaſe affects only the body, and the mind is free. If Saturn afflict the aſcendant, and the diſpoſitor of

of the luminaries, and the Moon be at the ſame time in quartile or oppoſition of him, or in quartile or oppoſition of the lord of the aſcendant, the ſick party is afflicted in mind, concerning the things of this world, and about loſſes in his buſineſs or eſtate. If Jupiter, by being lord of evil houſes, afflict the aforeſaid ſignificators, the querent is troubled in mind about religious tenets. If Venus, by diſappointments in love; if Mars, or Mercury, by a too intenſe exerciſe of the mind, by ſtudy, or by application to ſcience or philoſophy.

Shall the Diſeaſe be chronic or acute?

To know this, conſider the complexion of the perſon, his age, and the time of the year; for the knowledge of theſe conduce much to the diſcovery of the certainty of the matter propounded. Diſeaſes in autumn and winter are uſually reputed chronical or long; but longer in winter than in autumn. In ſpring and ſummer acute or ſhort; but more acute in ſpring than in ſummer. So infirmities afflicting young perſons, or thoſe in the firſt half of their age, are ſhorter and leſs dangerous than thoſe in elderly perſons, or thoſe that are in the laſt part of their age. Likewiſe, melancholy and phlegmatic perſons are ſubject to chronical diſeaſes; but ſanguine and choleric perſons to acute. Saturnine diſeaſes, which are cold and dry, are uſually long and tedious; the Moon and Venus are protracters of the infirmity; Jupiter, Mars, the Sun, and Mercury, ſignify diſeaſes of no long continuance, but ſuch as may return ſpeedily; but, by being lords of evil places, or otherwiſe afflicted, they may have ſignification of chronic diſeaſes. The ſigns poſſeſſing the aſcendant, ſixth houſe, or place of the Moon, being fixed, declare a chronic diſeaſe; common ſigns ſhow diſeaſes neither very long nor very ſhort; moveable ſigns denote the diſeaſe to terminate quickly, either one way or the other. An infortune being lord of the ſixth, and in the ſixth, preſages a laſting ſickneſs; but, if a benefic be lord of the ſixth, and in the ſixth, the diſeaſe will admit of an immediate cure. The lord of the aſcendant, the Moon, or lord of the ſixth, in conjunction, ſextile, or trine, of the lord of the tenth, denotes the diſeaſe to be of no long continuance; and if they be in conjunction, ſextile, or trine, of the fortunes, the ſame. But if the ſaid ſignificators, or any of them, be in conjunction, quartile, or oppoſition, of the infortunes, the diſeaſe will be both long and tedious; and, if this ſhall happen in fixed ſigns, it argues the duration or continuance to be ſtill the longer.

What is the Cauſe of the Diſtemper?

The cauſe of the diſtemper is known from the poſitions of the ſignificators of ſickneſs, before deſcribed, in either of the four trigons or triplicities; for therein they ſhow the humour that is predominant. If theſe ſignifi-

ſignificators, or moſt of them, are poſited in fiery ſigns, they declare the diſtemper to have its origin from choler, whence fevers and all ſuch-like diſeaſes proceed. But, if the ſignificators be in any airy ſigns, blood is then predominant in the body, and the diſeaſe is thence cauſed; as gouts, leproſies, &c. When the ſignificators of ſickneſs are in earthy ſigns, they declare the cauſe of the diſeaſe to have its origin from melancholy, and thoſe diſeaſes are uſually long and tedious, as conſumptions, agues, &c. And the ſignificators of diſeaſes in watery ſigns denote the infirmity to proceed from cold and moiſt cauſes, as phlegm; and theſe diſeaſes principally are coughs, phthyſic, and all diſeaſes of the ſtomach. When the poſitions of the ſignificators do not thoroughly point out the nature of the diſtemper, note the fixed ſtars in the figure, and they will aſſiſt in the diſcovery of the cauſe of the diſeaſe.

Shall the ſick Party recover, or die of the Infirmity afflicting.

If the Moon deflux from the infortunes, and apply to the benevolents without fruſtration, prohibition, or refranation, there is great hopes the infirm party will recover; ſo the ſignificators of ſickneſs, no way afflicted, but free from the ill beams of the malevolents, declare great hopes of the recovery of the ſick. If they are in ſextile or trine of the luminaries, or in any friendly reception with them, or either of them, the ſame. The Moon, increaſing in light and motion, and being poſited in good houſes of heaven, in ſextile or trine of the lord of the aſcendant, denotes great hopes of life; if the lord of the aſcendant be an infortune in this judgment, it will no way affect the ſick party. When the Moon ſhall either be found in the aſcendant, or in any of her dignities, or ſhall caſt a ſextile or trine thereunto, it is a great argument the ſick will not die of the diſeaſe afflicting. The lord of the aſcendant and the Moon combuſt of the Sun denote death, unleſs there be ſome reception between the Sun and them; and, if they ſhall be in conjunction with the lord of the eighth, except Jupiter or Venus interpoſe their friendly beams, it ſhows the ſame. The lord of the eighth in an angle, and the Moon and lord of the aſcendant cadent, or afflicted of the infortunes, preſage mortality; the application of the lord of the aſcendant or the Moon unto the lord of the eighth by evil aſpect, ſhows the ſame; and, if he be an infortune, it puts the matter paſt all doubt. The lord of the aſcendant in the eighth, or lord of the eighth in the aſcendant, declares the irrecovery of the ſick. If the lord of the eighth be in the tenth, and the lord of the aſcendant in the fourth, ſixth, or ſeventh, houſes, any way afflicted, it portends death to the ſick party. The lord of the aſcendant and Moon with violent fixed ſtars, according to their latitude, generally denote death unto the ſick.

Of Servants, ſhall they prove juſt, or diſhoneſt?

When this queſtion is put by the maſter, give the lord of the aſcendant and the aſcendant itſelf to ſignify the querent; the ſixth houſe and its lord to ſignify the ſervant. And, if the lord of the ſixth commit his diſpoſition by any friendly ray to the lord of the aſcendant, the ſervant will prove juſt and honeſt. If the Moon transfer the light of the lord of the ſixth to the lord of the aſcendant, by a good aſpect, it ſpeaks the honeſty of the ſervant. The lord of the ſixth in the dignities of the fortunes in ſextile or trine to the aſcendant, pleads for the honeſty of the ſervant. If he be near fixed ſtars of a benevolent nature, the ſame. But, if the lord of the ſixth ſhall be in conjunction of the infortunes, and in quartile or oppoſition to the aſcendant or lord thereof, the ſervant will not prove honeſt. The Moon in the ſixth, in quartile to the lord of the ſixth in the ſecond, ſhows the ſervant to be a pilferer, and ſuch a one as the querent will never grow rich by. If the principal ſignificators are void of all reception, and there be neither good application or tranſlation of light to be found among them, the ſervant is not to be truſted. When Mercury, the natural ſignificator of ſervants, ſhall be in the dignities of Saturn or Mars, and in quartile or oppoſition to the aſcendant or ſecond houſe, or either of their lords, it gives great cauſe to ſuſpect the ſervant. If the Dragon's Tail be in the ſixth, or doth afflict the lord of the ſixth, it denotes the ſame.

Of ſmall Cattle, ſhall the Querent thrive by them or not?

By ſmall cattle are meant hogs, ſheep, and the like.—If the lord of the ſixth and the lord of the ſecond are in conjunction, in a good houſe of heaven, the querent may thrive by them; or, if they be in ſextile or trine, the ſame. The lord of the ſixth caſting a friendly aſpect to the Part of Fortune, or being in good configuration with the diſpoſitor thereof, denotes much good to the querent by dealing in ſmall cattle. The lord of the ſixth in the ſecond, in the dignities of Jupiter or Venus, and Jupiter or Venus caſting a ſextile or trine to the ſecond, or to the ſecond in conjunction with him, argues great gain to the querent by dealing in ſmall cattle. But if, on the contrary, the lord of the ſixth be unfortunate, and in evil aſpect with the lord of the aſcendant or ſecond, or caſt malignant rays to either of their cuſps, the querent will loſe by dealing in ſmall cattle. If the lord of the ſixth be in quartile or oppoſition to the diſpoſitor of the Part of Fortune, or the Moon, the querent cannot thrive by dealing in ſmall cattle. The ſame if the lord of the ſixth be afflicted either by Saturn, Mars, or the Dragon's Tail; or be found either retrograde, combuſt, cadent, or peregrine. The Dragon's Tail and Mars

ſhow

ſhow much loſs therein by knaves and thieves, and ill bargains, &c. and Saturn denotes much damage by the rot or murrain.

INTERROGATORIES proper to the SEVENTH HOUSE.

This houſe reſolves queſtions concerning marriage, partnerſhip, lawſuits, public enemies, war, &c. thefts, fugitives, and ſtrays; which, becauſe they are of ſeveral diſtinct natures, are treated of under three different heads; and, firſt, of marriage.

1. *Shall the Querent marry?*
2. *At what Time ſhall the Querent marry?*
3. *Shall the Querent marry more than once?*
4. *What manner of Perſon ſhall the Querent marry?*
5. *Shall they accord after Marriage?*
6. *Shall the Marriage be conſummated or broken off?*

Shall the Querent marry?

To know this, conſider the poſition of the lord of the aſcendant, the Moon, and Venus, and the part of marriage, and their poſitions; for they all have ſignification of the party enquiring in this caſe. If all or the greater part of them be in prolific or fruitful ſigns, it is a great argument that the party enquiring will marry. If the Moon or the lord of the aſcendant be in good aſpect with the Sun, or either of the fortunes, or near fixed ſtars of their nature, the party enquiring may marry. When the lord of the aſcendant, the Moon, or Venus, are in the ſeventh houſe, or in the dignities of the lord of the ſeventh, and the lord of the ſeventh either in the aſcendant, or in ſextile or trine to the ſaid ſignificators, the querent will certainly marry. If none of theſe arguments appear, but on the contrary all the ſignificators of marriage are in ſterile ſigns, and in quartile or oppoſition to the lord of the ſeventh, or ſeventh houſe, the party enquiring is averſe to marriage.

At what Time ſhall the Querent marry?

The ſignificators of marriage applying to each other by a friendly aſpect, or by conjunction in the oriental or meridional parts of heaven, denote the querent will be married ſuddenly; but, if in the occidental part of heaven, or ſeptentrional, it will be much prolonged, and a great while before accompliſhed. All the ſignificators above the earth, and ſwift in motion, accelerate or haſten the matter, particularly if in moveable ſigns; but, if they are under the earth, and ſlow in motion, the marriage will be retarded. The degrees of diſtance, either in body or aſpect, between the lord

lord of the aſcendant and the lord of the ſeventh, the Sun, or Venus, ſhow the time of marriage, if there happen a good tranſit to bring on the buſineſs. In this judgment, moveable ſigns give weeks or days; bi-corporal give months or weeks; and fixed ſigns years or months: and, if the ſignificators are ſlow in motion, and in fixed ſigns, the degrees of diſtance will be ſo many years; if ſwift in motion, then ſo many months; *ſic de cæteris.*

Shall the Querent marry more than once?

The ſignificators of marriage in bi-corporal or double-bodied ſigns declare the querent, be it either man or woman, to marry more than once. The ſignificators of marriage in conjunction, ſextile, or trine, with many planets, portend marriage to the querent more than once; particularly from the fifth, ſeventh, or eleventh, houſes. Many planets in the ſeventh houſe, in ſextile or trine to the luminaries or lord of the aſcendant, denote the querent will be married more than once. But, if the ſignificators of marriage are in fixed ſigns, and in aſpect with not above one planet, it preſages that the querent will marry only once.

What Kind of Perſon ſhall the Querent marry, and how qualified?

Obſerve what planet the lord of the aſcendant, or Moon, is neareſt in aſpect with, and the ſign he is in, and deſcribe the perſon, either man or woman, accordingly; for ſuch a one the querent will marry. If the lord of the aſcendant or Moon be in conjunction or aſpect with Venus, the perſon is pleaſant and affable; if with the Sun, he is noble, of a great ſpirit, and imperious; if with Mars, the perſon is many times raſh and furious, and ſubject to choler and paſſion; if with Saturn, he is inclinable to melancholy, but prudent and grave; if with Jupiter, the perſon is juſt, honeſt, and religious; if with Venus, ſubtil, cunning, &c. Note the fixed ſtars that are near the ſignificators, for they often alter the quality of the planets. By thus conſidering the dignities and debilities of the planet or planets aforeſaid, the ſhape, qualification, and temperature, of the perſon whom the querent ſhall marry, may be known and diſcovered.

Shall they accord and be happy after Marriage?

The lord of the aſcendant, or Moon, in conjunction, ſextile, or trine, of the lord of the ſeventh or Venus, argues much pleaſure and delight after marriage, and ſhows the parties ſhall agree well, and not quarrel; but, if they are in quartile or oppoſition unto each other, it ſhows much quarrelling

quarrelling and contention after marriage; and, if they be in quartile, conjunction, or oppoſition, of the infortunes, in any places of the figure, it ſhows the ſame. Saturn, Mars, or the Dragon's Tail, in the aſcendant, ſhows the querent to be imperious after marriage, and by his or her obſtinacy will occaſion much diſcontent and trouble. But, if they are poſited in the ſeventh houſe, the perſon whom the querent marries will be the occaſion of the trouble and diſcontent. Benevolent planets poſſeſſing the ſeventh houſe, and a friendly reception between the lord of the ſeventh the lord of the aſcendant, denote good agreement after marriage. If there happens to be a reception, though they are in quartile, it implies the ſame.

Shall the Marriage be effected, or broken off?

The perſon, who enquires concerning the concluding or breaking off an intended marriage, muſt have the lord of the aſcendant and Moon for ſignificators; and the perſon queſited muſt have the lord of the ſeventh and the planet from which the Moon is ſeparated. If the lord of the aſcendant or Moon be joined to the lord of the ſeventh, or in ſextile or trine to him, in any of his eſſential dignities, the marriage intended will be brought to perfection, particularly if it be from good houſes of the figure. If a quartile or oppoſition happens between the ſignificators, and no reception, the intended marriage will be broken off, and come to nothing. When there is no aſpect between the ſignificators, yet, if there be any good tranſlation of light between them, and this by a benevolent planet, the marriage may be effected by a perſon repreſented by the houſe that planet is lord or governor of. So alſo, if the ſignificator of both parties apply to a friendly aſpect, and, before the aſpect be made, an infortune interpoſes his malicious rays, the marriage will be obſtructed by a perſon ſignified by the houſe the interpoſing planet is lord of. If the interpoſing planet be lord of the third, a kinſman of the querent's, or a neighbour or brother, ſhall break off the buſineſs; if he be lord of the tenth or fourth houſes, the father or mother of the querent will obſtruct the marriage intended: and ſo of the other houſes.

Of Partnership, Law-Suits, War, &c.

The extent of this part will be better underſtood by being digeſted into the following particulars:

1. *Shall two Partners agree and be ſucceſsful in their Partnerſhip?*
2. *Shall the Querent, or his Adverſary, overcome in a Law-Suit?*
3. *Shall a Perſon return ſafe from War?*
4. *Shall the City, Caſtle, or ſtrong Hold, beſieged, be taken?*

Shall two Partners agree and be ſucceſsful in their Partnerſhip?

The lord of the aſcendant and ſeventh, being friends according to nature, and in reception or good aſpect with each other, declare the partners ſhall agree in their partnerſhip, and gain conſiderably by their undertaking. If they are enemies by nature, and void of good rays toward one another, and in no reception, it is an argument that they will never agree, but will be perpetually jangling, and injuring each other. If the lord of the aſcendant be a more weighty planet than the lord of the ſeventh, and better dignified, it ſhows the querent will thrive beſt in the partnerſhip; but, if the lord of the ſeventh be moſt ponderous, the queſited gains moſt. Mars or Mercury lord of the ſecond, afflicting the lord of the eighth, ſhows the querent will cheat his partner; but, if either of them be lord of the eighth, and afflict the lord of the ſecond, the partner will cheat the querent. He, whoſe ſignificators are ſtrongeſt and in good places of the heavens, will thrive beſt in the partnerſhip; but he whoſe ſignificators are weak and in evil places of the figure, will be injured by the partnerſhip.

Shall the Querent, or his Adverſary, overcome in a Law-Suit?

If the lord of the aſcendant be more potent than the lord of the ſeventh, or the aſcendant better fortified than the ſeventh houſe, either by the good aſpects or the preſence of the fortunate planets, there is great probability the querent will be ſucceſsful in the ſuit at law, and overcome his adverſary. But, if the lord of the ſeventh be more powerful in dignities than the lord of the aſcendant, and the ſeventh houſe better guarded by the preſence or rays of the fortunate ſtars than the aſcendant, the adverſary will overcome. If the lords of the aſcendant and ſeventh be afflicted by the infortunes, neither party will ſucceed, but both will be injured, if they go on with the ſuit. If they ſhould both be aſſiſted by the fortunate planets, poſſibly ſome friend will make up the breach between them. Both ſignificators in their eſſential dignities, and in angles, ſhow both perſons to be too high to hearken to a reconciliation. If they apply friendly to each other, the matter will be taken up among themſelves; and he, whoſe ſignificator doth apply, will be the firſt to make overtures of friendſhip and peace.

Shall a Perſon return ſafe from a Cruize or Campaign?

The lord of the aſcendant ſtrong and potent, free from the evil beams of the infortunes, is an argument of great ſecurity to the querent, and that he ſhall return ſafe from a cruize or campaign. If he be poſited with a good planet, in a propitious houſe, it ſhows the ſame. If the lord of the

the aſcendant be combuſt or cadent, or in his peregrination, or if Mars be weak in the figure of the queſtion, the querent will gain no honour or reputation in the war. If the lord of the aſcendant be in aſpect with a good planet, and at the ſame time the lord of the ſeventh be with an evil one, he may return home again; but he will ſuffer great prejudice before his return. Saturn being in the firſt, or with the lord of the firſt, preſages much loſs and damage to the querent by war. If Mars ſhall be with the lord of the firſt, either by conjunction, quartile, or oppoſition, and weak, and Saturn locally in the aſcendant, the querent will be wounded. But, if Mars or the Dragon's Tail ſhould ill-dignify the aſcendant, the querent will be mortally wounded; and, if the lord of the aſcendant and the Moon ſuffer affliction at the ſame time, he will be killed on the ſpot.

Shall the City, Town, Caſtle, or ſtrong Hold, beſieged, be taken?

The aſcendant and lord thereof repreſent the beſiegers, and the fourth houſe the beſieged; the lord of the fourth, the governor; the fifth and its lord, the ammunition, ſoldiery, and the aſſiſtance they either have or may expect. If the lord of the aſcendant be ſtrong and fortunate, and joined to the lord of the fourth in the aſcendant, or with the Moon or lord of the tenth houſe, in reception; it is an argument that the beſiegers ſhall prove victorious. Or, if the lord of the fourth be in houſes not beholding the fourth, or impeded of the infortunes, it is an argument that the garriſon will be taken, and the governor thereof ſubject to danger. If the unfortunate planets, or the Dragon's Tail, happen to be in the fourth houſe, and the fortunate planets interpoſe not their benevolent rays, it will be taken by treachery and baſeneſs in a ſhort time. If the lord of the fourth commit his diſpoſition and virtue to the lord of the aſcendant, it ſhows the governor has been tampered with, and for a conſideration will ſurrender the garriſon. But if none of theſe aſpects happen, and on the contrary the fourth houſe and its lord ſhall be fortunate, and free from all impediments, and the lord of the fourth be in no reception with the lord of the firſt, the garriſon, &c. then beſieged, ſhall be taken by the army that inveſts it.

Of Thefts, Fugitives, Strays, &c.

1. *Of Fugitives or Strays, ſhall they be found or not?*
2. *Which Way are they gone, and to what Diſtance?*
3. *Things loſt, if recoverable or not?*
4. *Who is the Thief? The Age and Sex of the Thief?*
5. *Are there more than one concerned?*
6. *Are they Strangers or Familiars?*
7. *In what Time ſhall the Thing ſtolen be recovered?*

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We ſhall now conſider theſe in their order, and ſo conclude the judgments belonging to the ſeventh houſe.

Of Fugitives or Strays, ſhall they be found or not?

The Moon and Mercury are naturally ſignificators of fugitives and ſtrays: but the ſeventh and its lord are particularly ſignificators thereof, unleſs the thing ſtrayed be a horſe, &c. If the lord of the ſeventh be retrograde, the perſon abſconded ſhall return again of his own accord, before he goes far from the querent's houſe. The lord of the aſcendant or Moon in good aſpect with the lord of the ſeventh, and the lord of the ſeventh in application, declares him to be returning home again. If the ſeventh do not apply, the querent may find him by enquiry. But if the ſignificators behold each other by quartile or oppoſition, or from no aſpect at all, it denotes the perſon will not return again. If the lord of the ſeventh be in the third or ninth, it denotes the ſame. If a horſe, ox, or cow, be ſtrayed, obſerve the lord of the twelfth, and, if he be found retrograde, the ſtray will return of his own accord; and obſerve the ſame rules as above, only changing the lord of the houſe. If the Moon tranſfers the light of the lord of the fugitive or ſtray to the lord of the aſcendant, it argues hopes of recovering them again. If ſhe transfers Mercury's light or virtue, it ſignifies the ſame. The Moon in good configuration with Jupiter or Venus, or either of them caſting a good aſpect to the aſcendant, or its lord, from good houſes of the figure, ſhow hopes of recovery. The lord of the ſeventh, either in the twelfth houſe of the figure, or combuſt, denotes the perſon to be under bonds of reſtraint, perhaps in priſon; Mercury ſo poſited argues the ſame. When the planet ſeparates from the houſe of the Moon, it ſhows the ſtray is taken into cuſtody, and driven away and ſold; and, if any planet be found to ſeparate from the lord of the ſecond, it ſhows the ſame. If the Moon, or ſignificator of the ſtray, &c. apply to the lord of the eighth from his aſcendant, or be poſited in the eighth, it is dead. If the diſpoſitor of the Moon, or ſignificator of the beaſt, be poſited in the eighth houſe, applying to the quartile or oppoſition of an infortune in the fourth, the ſame. The lord of the ſixth or twelfth, poſited in the ſixth or twelfth, or in the ninth or tenth, argues the beaſt ſtrayed to be either in the pound or in the cuſtody of ſome perſon. The lord of the ſeventh, or ſixth, fortunated by the good beams of Jupiter or Venus, in the ſecond, fifth, or eleventh, houſe, or the Sun caſting a trine unto them, denotes they are likely to be found again.

Which Way are they gone? and to what Diſtance?

The Moon, or ſignificator of the fugitive or ſtray, in the tenth houſe, ſhows they are gone ſouth; in the ſeventh, weſt; in the fourth, north;

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in the aſcendant, eaſt. If the ſignificator of the ſtray be in watery ſigns, they are northward, and in ſome moiſt mooriſh place. If in airy ſigns, they are weſtward, and in mountainous and high places. If in earthy ſigns, they are ſouthward, and in copſes or woods. If in fiery ſigns, they are eaſtward, and in the open fields. The Moon in the ſame quarter with the lord of the aſcendant, and not more than one ſign diſtance between them, ſhows they are near the place from whence they went; but, if they are diſtant above ninety degrees, then they are gone far from the querent. If the Moon be diſtant from the ſignificator of the fugitive or ſtray, either by body or aſpect, only one degree in a moveable ſign, they are diſtant above ſeventeen furlongs from the owner; if in common or fixed ſigns, ſtill leſs; ſo that the diſtance is to be apportioned according to the number of degrees the Moon and ſignificator are from each other.

Of Things loſt, if recoverable or not?

Fortunate planets in ſextile or trine to the lords of the aſcendant or ſecond houſe, and the diſpoſitor of the part of fortune poſited in the aſcendant or ſecond houſe, declare a recovery of the goods loſt. Either of the fortunes in the aſcendant, having dignities in the ſecond houſe, or the Moon in the ſeventh, in ſextile or trine to the lord of the aſcendant, are very certain arguments of recovering the thing or things loſt. The Moon in the tenth, in trine to a planet in the ſecond; or in the ſecond, in trine to the lord of the ſecond; the diſpoſitor of the Part of Fortune or the lord of the aſcendant, in the ſecond; the luminaries in trine to each other, or in trine to the cuſp of the ſecond houſe; or the lord of the ſecond in the eleventh or fourth houſes; are all arguments of recovery. The lord of the eighth in the aſcendant, or with the lord of the aſcendant, denotes a recovery of the goods loſt; and Jupiter, Venus, or the Dragon's Head, in the eleventh houſe, give great hopes of the ſame. The Moon, the Part of Fortune, or its diſpoſitor, or the lord of the ſecond, in the eighth houſe, are great arguments that the goods loſt cannot be recovered. When both luminaries are under the earth, the thing loſt is hard to be recovered; and, if the ſecond houſe or its lord be any way afflicted, it denotes the ſame. But the greateſt arguments of irrecovery are the poſitions of Saturn, Mars, or the Dragon's Tail, out of their eſſential dignities, in the ſecond houſe; or the lord of the ſecond in combuſtion, or in the eighth houſe; or the lord of the ſecond in quartile or oppoſition with the lord of the eighth. If the lord of the ſeventh be in conjunction with the lord of the eighth; or if the lord of the ſecond behold not the firſt houſe, or lord thereof; or the Sun and Moon not aſpecting each other, nor the Part of Fortune; or if they are both under the earth; there can be no reſtitution of the goods loſt.

Who is the Thief?—the Age and Sex of the Thief?

A peregrine planet in an angle is to be taken for the ſignificator of the thief; particularly if the peregrine planet hath dignites in the ſeventh houſe, or is lord thereof; or afflicts the houſe of ſubſtance, or its lord; or the Part of Fortune, or its lord. But, if no planet maliciouſly aſpects the aforeſaid ſignificators, then admit the lord of the ſeventh to ſignify the thief, becauſe he hath natural ſignification of thieves.——Or, if the planet afflicting the ſubſtance, or Part of Fortune, on their lords, be peregrine, or eſſentially dignified, he will ſignify the thief.—If the planet afflicting the ſubſtance, &c. be maſculine, and in a maſculine ſign and quarter, it denotes the thief to be a man. If the planet be feminine, and in feminine parts of the figure it denotes the thief is feminine, or a woman. Saturn ſignificator of the thief ſhows him to be old, except in the beginning of ſigns; the Sun, Mars, and Jupiter, about thirty or ſomewhat more; Venus and Mercury youthful; the Moon according to her age; in the firſt quarter ſhe ſignifies young; in her ſecond, between twenty and thirty; in her third between thirty and forty-five; in her fourth, between forty-five and ſixty.

Are there more concerned in the Theft than one?

Many planets afflicting the ſignificators of ſubſtance, whether peregrine or not, ſhow many thieves, or more thieves than one. If the ſignificator of the thief be in ſextile or trine with other planets, and in double-bodied ſigns, there are more thieves than one, although but one be found to afflict the ſignificators of ſubſtance. The angles of the figure fixed, and the ſignificator of the thief fixed, in no aſpect with any planet, except the lord of the ſubſtance, or the diſpoſer of the Part of Fortune, whom he afflicts, denote that only one perſon is concerned in the theft or robbery.

Is the Theft committed by Strangers or Familiars?

The luminaries beholding the aſcendant, or its lord, or the lord of the firſt in the firſt, in conjunction with the lord of the ſeventh, denote the thief to be a familiar, or one well known to the loſer. When the luminaries are in their proper houſes, or in the houſes of the lord of the aſcendant, or in the triplicity of the lord of the aſcendant, they denote the thief well known to the querent or loſer. The ſignificator of the thief ſtrong in the aſcendant, denotes a brother or kinſman, particularly if he chance to be lord of the third: if the lord of the ſeventh be in the ſeventh, he is one of the family. The lord of the aſcendant in the third

or

or fourth houſe, denotes the thief to be a ſervant in the family. The ſignificator of the thief in the third or ninth from his own houſe, ſhows the thief to be a ſtranger; and if the lord of the aſcendant and the ſeventh, or ſignificator of the thief, be not of one triplicity, it denotes the ſame. Mars or Mercury, ſignificator of the chief, preſage him to be a common pliferer, unleſs they govern a houſe of relation: which if they do, they then point out who it is. If the thief be a domeſtic, he is known thus: The Sun ſignifies a father or maſter; the Moon, a mother or miſtreſs; Venus, a wife or a woman; Saturn, a ſervant, or a ſtranger coming there by chance, Mars, a ſon, brother, or kinſman; Mercury, a youth, familiar, or friend.

In what Time ſhall the Thing ſtolen be recovered?

If teſtimonies of recovery appear in the figure, the time may be known thus: Obſerve the application of the two planets ſignifying recovery, and conſider the degrees of diſtance between their body and aſpect, and turn the diſtance into time. If they happen to be in moveable ſigns, then allow as many weeks or days as there are degrees of diſtance for the ſpace of time in which it may be recovered; if in common ſigns, allow months or weeks; if in fixed ſigns, years or months. When the Sun and Moon together behold the aſcendant, the thing loſt will ſpeedily be recovered; for they ſuffer nothing to lie long hid or obſcured; and, if at the ſame time the lord of the ſecond be in the aſcendant, it will be had again very ſpeedily. The ſignificators increaſing in light and motion, and poſited in fortunate places of the figure, preſage a ſudden recovery of the goods loſt or miſſing.

JUDGMENTS proper to the EIGHTH HOUSE.

This is called the Houſe of Death, becauſe we enquire from it concerning death, and of the manner of it. It has alſo ſignification of the dowry of a wife, being the ſecond houſe from the eighth. The queſtions proper to it are theſe:

1. *Of the Time of the Death of the Querent?*
2. *What Manner of Death ſhall he die?*
3. *Shall the Querent obtain the Wife's Portion?*
4. *Shall the Querent or his Wife die firſt?*

And each of theſe ſhall be treated of particularly in a ſeparate and diſtinct ſection.

Of

Of the Time of the Death of the Querent?

To anſwer this queſtion, let the lord of the aſcendant, the aſcendant itſelf, and the Moon, ſignify the querent; the eighth houſe, lord thereof, and the part of death, together with the planet or planets in the eighth, ſignify the death of the querent. If the lord of the aſcendant and the Moon be free from the beams of the infortunes; or if no infortune, nor the Dragon's Tail, be poſited in the aſcendant; they argue no danger to the querent, but ſhow him to be of a long life. If the ſaid ſignificators, or either of them, be in conjunction or good aſpect of the fortunes, or the fortunes poſited in the aſcendant, and the part of life free; they preſage the querent, according to nature, may live to a conſiderable age. Thus, finding all the ſignificators free, the querent will live as many years as there are degrees between the conjunction, quartile, or oppoſition, of the lord of the eighth houſe and the lord of the aſcendant. Or if, before the lord of the aſcendant receives this affliction from the lord of the eighth, he happens to be combuſt of the Sun in the fourth, eighth, twelfth, or ſixth, houſes, the degrees of diſtance between the Sun and the ſignificator will ſhow the years the querent may live, before he ſhall conclude this life. But, if the ſignificators be afflicted, either by the infortunes, or by the lords of the fourth, ſixth, eighth, or twelfth, houſes, the querent's life will be of no very long continuance. In the meaſure of time, allow for degrees of diſtance, &c. in moveable ſigns, weeks; in common ſigns, months; and in fixed ſigns, years; which will ſhow the length, according to natural cauſes, of the querent's life. When queſtions of this nature are propounded, draw the figure into a ſpeculum, and direct the ſignificators as in a nativity; and when the aſcendant or Hyleg ſhall come to any malicious direction, according to the ſolar meaſure of time, adjudge the perſon enquiring may be cut off from the land of the living. But this is only to be done when the nativity of a perſon is not to be had; for no abſolute confidence can be placed in predictions that relate to death, but ſuch as are grounded upon the genethliacal figure of birth, for reaſons that will hereafter be given.

What Manner of Death ſhall the Querent die?

Either the lord of the eighth or planets poſited in the eighth ſhow the kind of death the querent ſhall be ſubject to, reference being had to the planets beholding him or them. If the ſignificator be Jupiter or Venus, in their eſſential dignities, they portend a gentle death to the querent, except violent fixed ſtars be near them. If Saturn be ſignificator, he denotes death by ſome ſevere ague, dropſy, or conſumption; Mars, by fevers or wounds; the Sun, by pleuriſies, or by ſome obſtruction of the vitals;

vitals; Mercury, by the phthyſic, frenzy, madneſs, lethargy, &c. and the Moon by drowning, or by diſeaſes proceeding from cold and moiſture.

Shall the Querent obtain his Wife's Portion?

Every querent is ſignified by the aſcendant, and the ſecond houſe ſignifies his ſubſtance; the queſited is ſignified by the ſeventh houſe, and the eighth houſe hath ſignification of his ſubſtance in this queſtion.—The lord of the eighth in the eighth, no way impeded or afflicted by the unfortunate planets, declares the querent will have a good eſtate with his wife, and take poſſeſſion of it without trouble. Jupiter, or Venus, or the Dragon's Head, poſited in the eighth houſe, or on the cuſp of the eighth, in the terms of the fortunes, the lord of the eighth being no way impeded, argues the querent ſhall have his wife's portion without any manner of trouble. The part of fortune in the eighth houſe, in the dignities of Jupiter or Venus, and they caſting their ſextile or trine aſpects thither, argues not only that the querent ſhall have the dowry of his wife, but alſo ſhows it to be conſiderable. If there happens a friendly aſpect between the lord of the ſecond and eighth, with reception; or, if the lord of the eighth be in the ſecond, or the lord of the ſecond in the eighth; they denote the querent will obtain his wife's dowry without difficulty. But, if there be a quartile or oppoſition between the ſignificators, and no reception or tranſlation of light; or if the lord of the eighth be combuſt or retrograde; the querent will not obtain the portion of his wife without great trouble and difficulty. If Saturn or Mars be in the eighth, and peregrine, very little of the wife's portion will be obtained; and, if any, there will be great and violent contention about it: the Dragon's Tail in the eighth portends the ſame. If a woman enquires concerning the eſtate of a man ſhe expects to marry, theſe rules will ſerve ſufficiently; for the aſcendant repreſents the woman, if a woman enquires; and the ſeventh houſe muſt then be for the man, and the eighth for his eſtate.

Shall the Man or his Wife die firſt?

In this queſtion particularly note the lord of the aſcendant, and the lord of the ſeventh, and obſerve which of them goes to conjunction, quartile, or oppoſition, of the lord of the eighth houſe, or to combuſtion of the Sun, or to aſpects of the unfortunate planets, and thence judge. If it be the lord of the aſcendant that firſt ſuffers that affliction, the man, if a man be querent, ſhall die firſt; if the lord of the ſeventh goes firſt to thoſe afflictions, the woman will die firſt. But it is always to be obſerved, that the ſignificator which is ſtrongeſt and moſt powerful in the figure denotes the party repreſented by him ſhall live the longeſt. This queſtion, however, ſhould never be decided but by inſpection of the nativity of each of the parties, properly rectified and duly conſide red.

JUDGMENTS proper to the NINTH HOUSE.

We judge of voyages at ſea, their proſperity or infelicity, of ſcience, &c. and of perſons and things religious, by the ninth houſe: and theſe queſtions are the moſt common unto it:

1. *Shall the Voyage be proſperous or not?*
2. *Will it be long or ſhort?*
3. *May the Querent profit by the Science intended?*
4. *Shall a Clergyman obtain the Benefice he enquires after?*

Theſe queſtions properly explained and reſolved will give ſufficient light to enable the reader to reſolve any others, of the like nature and import, proper to this houſe.

Shall the Voyage be proſperous or not?

When the ninth houſe or its lord ſhall be unfortunately aſpected, it denotes many hazards and dangers to attend the voyage. If Saturn be the afflicting planet, the perſon enquiring will be ſubject to ſickneſs and loſs of goods; but, if Mars or the Dragon's Tail afflict either the ninth houſe or its lord, they declare danger by enemies or pirates. If the ninth houſe or its lord be fortunate and ſtrong, much good and great ſucceſs are promiſed to the querent in the voyage, and that he ſhall make a happy and ſafe return. The lord of the aſcendant and lord of the ninth in conjunction, ſextile, or trine, with each other, particularly if there be any reception between them, or poſition in each other's houſes, argues an admirable voyage, and a propitious and ſafe return; but, if they be in quartile or oppoſition, void of all reception, or if there happen no good tranſlation between them, the querent will have an inauſpicious voyage, and, before he returns home again, will have reaſon to wiſh he had let it alone. If the lord of the aſcendant or the Moon be in conjunction with a fortunate planet in the tenth houſe, that being the ſecond from the ninth, the querent ſhall gain great ſtore of wealth by the voyage he undertakes, and enjoy remarkable health of body. But if the lord of the aſcendant or the Moon be in abject places of the figure, or with the lords of abject houſes, or in quartile or oppoſition to them, either peregrine or combuſt of the Sun, the perſon will fall ſick in the journey, and the voyage will be unfortunate to him; and, if they be with violent fixed ſtars of the firſt magnitude, it will be worſe.

Will the Voyage be long or ſhort?

The ſignificators of the perſon enquiring, and of the voyage, ſwift in motion, oriental, and in moveable ſigns, denote the voyage to be ſhort and quick; but, if occidental, they ſhow ſome obſtructions. When the lord of the aſcendant applies to the lord of the ninth, or the lord of the ninth to the lord of the aſcendant; or if a fortunate planet transfers the light of the one to that of the other; they are good arguments of a ſafe return, and a ſhort and ſpeedy voyage. The lord of the ninth in a fixed ſigns, and the lord of the aſcendant and Moon in fixed ſigns, denote a very long voyage to the querent; if in common ſigns, the voyage will be indifferently good; if in moveable ſigns, he returns ſpeedily. If the lord of the aſcendant be retrograde, or if either he or the Moon apply to a planet that is retrograde, it ſignifies the perſon that goes the voyage will return home in a ſhort time, or perhaps before he goes to the place intended.

May the Querent profit by the Science intended?

Give the aſcendant, its lord, and the Moon, to ſignify the querent; the ninth houſe, the lord thereof, and the planet poſited therein, to ſignify the ſcience enquired after; and, according to their poſitions and configurations, judge of the queſtion. The lord of the aſcendant and lord of the ninth in conjunction, or in ſextile or trine unto each other, either in or from angles or ſuccedent houſes, give great hopes to the querent that he ſhall gain or profit by the art or ſcience he intends to follow. If fortunate planets poſſeſs the aſcendant or ninth houſe, and thence ſhall friendly behold either the cuſps of each houſe or the lord of them, it is an argument that the querent will profit by the art or ſcience intended. If the Moon be poſited in the ninth, in ſextile to the lord of the aſcendant or ninth houſe in the eleventh, particularly if a reception happen, there is no doubt but the querent will gain by the ſcience intended, and prove a good artiſt therein; but, if none of theſe things appear in the figure, but on the contrary there happens a quartile or oppoſition between the ſignificators, the party enquiring will not profit by the art or ſcience intended. When the unfortunate planets or Dragon's Tail are poſited in the aſcendant or ninth houſe, or afflict their lords, or the Moon; or if an unfortunate planet happens to be lord of the ninth, and poſited in an evil place of the figure; the perſon enquiring will not gain much by the ſcience.

Shall

Shall a Clergyman obtain the Benefice he enquires after?

Give the aſcendant and its lord, and the Moon, to ſignify the clergyman; and let the ninth houſe ſignify the living, or other eccleſiaſtical preferment ſought after. The lord of the aſcendant or Moon, joined to the lord of the ninth by body or good aſpect, gives great hopes that the miniſter or querent may obtain the benefice deſired. If the Moon or lord of the aſcendant be in the ninth, or lord of the ninth in the aſcendant, or in reception with each other, they are very good arguments that the querent or miniſter ſhall obtain the parſonage or church-preferment deſired. When the lord of the aſcendant, or Moon, are joined to the Sun or Jupiter; or in ſextile or trine of either of them, in the aſcendant or ninth houſe; it denotes that the querent will obtain the benefice enquired after. If the principal ſignificators be in ſextile or trine with reception, the preferment or benefice comes with little trouble; if they be in quartile, and at the ſame time in reception, the benefice may be obtained, but it will be with great trouble and delay. The buſineſs may alſo be brought to paſs by tranſlation of light; for, if a planet ſeparates immediately from the good aſpect of the lord of the ninth, and applies to the lord of the aſcendant; or if he ſeparates from the lord of the aſcendant, and applies to the lord of the ninth; the benefice or preferment will be obtained, and by the means of a perſon ſignified by the planet that thus transfers the light of the ſignificators to each other.—But, if none of theſe teſtimonies happen, it will be a very difficult matter to obtain the benefice deſired. The lord of the aſcendant retrograde, combuſt, or cadent, and he or the Moon in quartile or oppoſition of the infortunes, or of the lord of the ninth houſe, without reception, declares the deſtruction of the matter enquired after, and ſhows that it ſhall come to nothing. Infortunes in the ninth houſe, or in the aſcendant, or afflicting the lord of the aſcendant, or ninth houſe, or the Moon, ſhow much trouble and vexation to the perſon enquiring after the benefice, and an impoſſibility of obtaining the buſineſs at laſt. Obſerve that planet which caſts a quartile or oppoſition either to the lord of the aſcendant or Moon, and take notice of the houſe he is lord of; for by that means may be diſcovered what or who will be the occaſion of preventing the buſineſs from taking place. The afflicting planet, being lord of the third, denotes a neighbour to be the impeditor of the thing; if of the eleventh, ſome pretended friend; if of the tenth, the patron hath no good opinion of him; if of the ſeventh or fifth, he is conſidered a contentious and improper perſon. Fortunate planets in fortunate places of the figure, befriending the ſignificators, give hopes of the buſineſs enquiring after; but if malefic planets, in unfortunate places of the figure, afflict the ſignificators of the buſineſs, it will never come to any thing.

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JUDGMENTS proper to the TENTH HOUSE.

The honour, office, dignity, and profeſſion, of each querent, are known from the tenth houſe; and theſe interrogations are common to it:

1. *Shall the Querent obtain the Office or Dignity deſired?*
2. *Shall he remain in the Employment he poſſeſſes?*
3. *What Profeſſion will be beſt for any one to follow?*

Theſe queſtions properly anſwered will inſtruct the ingenious reader how to judge of any other of the like nature.

Shall the Querent obtain the Office or Dignity deſired?

Still remember to give the aſcendant, its lord, and the Moon, to ſignify the querent, let him be a perſon either of high or low condition; and the tenth houſe and the lord thereof, and the Sun, becauſe he is the natural ſignificator of honour and dignity, to repreſent the office, honour, or dignity, enquired after. If the Lord of the aſcendant or Moon be joined to the Sun, or to the lord of the tenth, or if they behold the tenth by a ſextile or trine, the querent ſhall obtain the dignity ſought after, by his induſtry, and by the means he intends to uſe. If the lord of the aſcendant or the Moon be in the tenth, or the lord of the tenth or the Sun be poſited in the aſcendant, and neither of them impeded, the querent ſhall obtain the honour or office he ſeeks after. The ſignificators in ſextile or trine to each other, or a fortunate planet tranſlating the friendly beams of one to the other, give aſſured hopes of ſucceſs to the querent. Fortunate planets in the tenth, or in conjunction, ſextile, or trine, of the lord of the tenth, having dignities in the aſcendant, declare the querent will obtain the office or dignity deſired. If Saturn or Mars be ſtrong in the aſcendant, and joined to the lord of the tenth, either by body or good aſpect, it preſages hopes of the preferment ſought after, and that it will be gained, although with much trouble. A fortunate planet tranſferring the light of the lord of the tenth to the lord of the aſcendant, denotes the querent will obtain the dignity or honour ſought after, by the means of the perſon repreſented by that planet who thus transfers the light of the lord of the tenth. If the Sun's light be ſo transferred, it portends the ſame. But, if none of the aforeſaid configurations receptions, or tranſlations, happen among the ſignificators, the honour and preferment ſought after by the querent will not be obtained; although he may have the greateſt promiſes, and moſt probable hopes that can poſſibly be conceived.

Shall a Perſon remain in the Employment he poſſeſſes?

When a perſon is in an employment, truſt, or office, and is jealous of being turned out of the ſame, obſerve whether the lord of the aſcendant or Moon, and the lord of the tenth, are going to conjunction, or to any friendly aſpect, as a ſextile or trine; or if there be any reception between the two chief ſignificators: for, if ſo, the querent ſhall hold and keep the employment he poſſeſſes. If the lord of the aſcendant be in ſextile or trine to either of the two fortunes in the tenth houſe, and no affliction happen from the infortunes, the querent will long enjoy the place he poſſeſſes. The lord of the aſcendant in the tenth, or lord of the tenth in the aſcendant, denotes the ſame. But, if the lord of the aſcendant or the Moon be in quartile or oppoſition with any planets, and the ſame planets in conjunction, ſextile, or trine, with the lord of the tenth, or the Sun, the querent will loſe the employment he poſſeſſes; and ſuch perſons as are ſignified by the planets in conjunction, ſextile, or trine, with the lord of the tenth, or the Sun, are endeavouring to prejudice him in the buſineſs. The lord of the aſcendant retrograde, and combuſt of the Sun, ſhows the querent to have incurred the diſpleaſure of thoſe that have power over him, and that they will therefore take away the office or employment he holds. If the Moon or lord of the aſcendant be in quartile or oppoſition with the lord of the tenth or the Sun without reception, it portends the querent to be in danger of loſing the office or employment he holds or poſſeſſes. The lord of the aſcendant or the Moon ſeparating from the lord of the tenth or the Sun, declares the querent in danger of loſing the office or employment he holds; particularly if from their ſeparation they apply to the malicious aſpects of the infortunes.

What Profeſſion will be beſt for the Querent to follow?

This queſtion is only fit to be propounded by mechanics, and not by thoſe who live and move in a higher ſphere; and, when a proper perſon propounds the queſtion, he may be anſwered according to the following rules. Conſider the lord of the aſcendant, and the Moon, for the perſon enquiring; and the lord of the tenth houſe, and the planets Mars and Venus, for the trade and profeſſion of the querent, and obſerve the aſpects between the ſignificators according to the ſigns they are poſited in, and ſo judge of the profeſſion of the querent. If the ſignificators, or the greater part of them, happen to be in fiery ſigns, the querent will do well in any profeſſion that relates thereunto, according to his capacity of birth; as a phyſician, chemiſt, ſurgeon, goldſmith, ſilverſmith, jeweller, or apothecary; or, if of a meaner condition, he may make a good cutler, ſmith, baker, glaſs-maker, or the like. The ſignificators in aereal ſigns, according

cording to the birth of the querent, denote he will make a good lawyer, arithmetician, accomptant, ſurveyor, ſcrivener, clerk, aſtronomer, &c. otherwiſe a good haberdaſher, milliner, painter, draper, or one that may deal in retail commodities. But, if the ſignificators be in earthly ſigns, the querent may make a good farmer or huſbandman, gardener, grazier, coach-maker, joiner, carpenter, &c. The ſignificators of trade or profeſſion, in watery ſigns, denote the querent to do well in brewing, malting, or in ſelling wines and ſpirituous liquors. When the lord of the aſcendant is in ſextile or trine to either of the ſignificators of trade, and they are poſited in angles or other good houſes of the figure, the querent may do very well in the trade or profeſſion he follows. If the Moon be in the like good configurations with any of them, it portends the ſame. But, if the ſignificators of trade be afflicted in cadent places of the figure, and the lord of the aſcendant or the Moon in quartile or oppoſition to them, the querent will not thrive by the trade or profeſſion he is about to follow.

JUDGMENTS proper to the ELEVENTH HOUSE.

This houſe gives judgment relative to the friends of each querent, their baſeneſs or fidelity, and of his hopes, &c. The queſtions that are moſt common to it are theſe:

1. *Shall the Friends of the Querent prove faithful to him?*
2. *Shall the Querent obtain what he anxiouſly deſires?*

All other things particularly relating to this houſe are comprehended under theſe two.

Shall the Friends of the Querent prove faithful to him?

The aſcendant and its lord repreſent the querent, and the eleventh houſe and its lord the friends of the querent. Now if any benevolent aſpect is found between the lords of the aſcendant and the eleventh houſe, or any friendly reception or tranſlation of light between them, the friend of the querent is not to be ſuſpected, but he will prove faithful. If the Moon be in friendly aſpect to the lord of the eleventh, or there happens any good tranſlation of light or reception between them, in good places of the figure, the friend proves juſt and faithful. The diſpoſitor of the part of friends, in conjunction, ſextile, or trine, or in good reception with the lord of the aſcendant in good houſes, and configurated with ſtars of a benevolent nature, argues the querent's friends to be juſt and faithful to him. The lord of the aſcendant or the Moon in the eleventh houſe, and the lord of the eleventh in the aſcendant, ſhows a reciprocal

reciprocal affection between the querent and his friends. If either of the fortunes caſt their friendly beams to them both at the ſame time, it argues the ſame. On the contrary, if the lord of the aſcendant or the Moon be in quartile or oppoſition of the infortunes in the eleventh, or of the lord of the eleventh, the friends of the querent are not faithful to him. If there be no reception between them, this judgment is the more certain. The Dragon's Tail afflicting the eleventh houſe, or the lord thereof, ſhows the friends of the querent to be very deceitful, let them pretend ever ſo fair. The ſame if the lord of the eleventh be near violent fixed ſtars, as Caput Algol, Oculus Taurus, Serpentarius, the Chæle, &c. If the ſignificators of the querent and his friends be in quartile or oppoſition from fixed ſigns, and in angles, it declares the friends, or at leaſt ſuch as pretend to be ſo, faithleſs; and that perpetually. If the natural ſignificators of friendſhip, which are Jupiter and Venus, be poſited in the aſcendant, or caſt a friendly aſpect thereto, or to the lord thereof, or the Moon, the friends of the querent will prove faithful. But, if they caſt a quartile or oppoſition to the Moon, or lord of the aſcendant, or to the aſcendant itſelf, it admoniſhes the querent to beware of pretended friends.

Shall the Querent obtain what he hopes for or deſires?

When a perſon hath hopes of a thing, and is unwilling to declare what it is, yet would wiſh to be reſolved what the effect may be, and accordingly propounds the above queſtion, the aſcendant and its lord are to ſignify him, and the eleventh houſe and its lord, with the fortunate planets therein, are to ſignify the matter or thing deſired. If the ſignificators are in reception, or in good aſpect with each other, the buſineſs or matter hoped for is poſſible to be obtained; or, if there be any good tranſlation of light or reception in houſes, it argues the ſame thing. If the lord of the aſcendant and lord of the eleventh receive each other in angles, or ſhall be received of the fortunate planet in angles or in ſuccedent houſes, the thing that the querent hopes for ſhall be accompliſhed. Either the lord of the aſcendant or the Moon received in fixed ſigns, ſhow the querent ſhall obtain the buſineſs that he hopes for, and that completely; if in moveable ſigns, he will obtain very little or nothing of what he hopes for; and, if in bicorporal ſigns, he will have only a part of what he deſires to obtain. But if on the contrary the ſignificators are in quartile or oppoſition, and void of all manner of reception, having no good tranſlation of light, or if they be combuſt, cadent, peregrine, or retrograde, or with fixed ſtars of an evil influence, the matter deſired will not be brought to perfection. But, if the querent in propounding the queſtion tells the particular thing he hopes to attain, then the ſignificators thereof muſt be taken from their proper place, and the rules varied as the ſubject may require.

JUDG-

JUDGMENTS proper to the TWELFTH HOUSE.

By this houſe we judge of private enemies, captivity, and impriſonment; and the queſtions belonging to it are,

1. *Hath the Querent private Enemies?*
2. *Who are they, or how may he know them?*
3. *Of a Priſoner or Captive, when may he be freed?*

Theſe queſtions being reſolved, will enable the reader to anſwer any others of a ſimilar ſhape and tendency.

Hath the Querent private Enemies?

If this queſtion is indifferently propoſed, obſerve what aſpect there is between the lord of the aſcendant and twelfth houſe, and from what houſe of heaven it happens; and ſo judge of the querent's private enemies. If the aſpect be by quartile or oppoſition, and out of malignant houſes of the figure, the querent hath private enemies; and if the lord of the twelfth be a ſuperior planet, as Saturn, Jupiter, or Mars, and any way dignified, the enemies are the more to be feared; but, if they are inferiors, they are not ſo dangerous; the more powerful the ſignificators of the enemies are, the more injury will the querent ſuſtain by them; the leſs powerful, the leſs evil and miſchief will they be able to do him. If the lord of any other houſe beſides the twelfth be in quartile or oppoſition to the lord of the aſcendant or the Moon, or to the aſcendant itſelf, from obſcure places of the figure, the querent hath private enemies. But if the aſcendant, and the lord thereof, and the Moon, be void of the evil aſpects of any planet or planets, and are befriended by the good rays of the fortunes, and the lord of the aſcendant and the Moon in fortunate places of the figure, they denote the querent hath no private enemies.

Who are his private Enemies, and how may he know them?

To reſolve this queſtion truly, obſerve the poſitions of the lords of the aſcendant and twelfth houſe; for, if the lord of the twelfth afflict the lord of the aſcendant, or the aſcendant from the third houſe, the lord of the third aſſiſting, the querent's greateſt private enemies are thoſe that live near him, or are nearly related to him; that is to ſay, either a brother, kinſman, or neighbour. The perſon is to be deſcribed by the planet afflicting, and the ſign in which he is poſited. If the lord of the twelfth afflict the aſcendant or his lord from the fourth houſe, the father of the querent is his enemy; if in the fifth, his children or ſome occaſional

viſitor will prove his private enemy. If in the ſixth houſe, his ſervants, or an uncle. If in the ſeventh houſe, his wife or partner ſhall prove ſecretly miſchievous to him. The perſon or perſons ſignified by that houſe where the Dragon's Tail is poſited will be malicious and prejudicial to the querent; particularly if the lord thereof afflict the lord of the aſcendant, the aſcendant itſelf, or the Moon, at the ſame time.

Of a Priſoner or Captive, when ſhall he be ſet at Liberty?

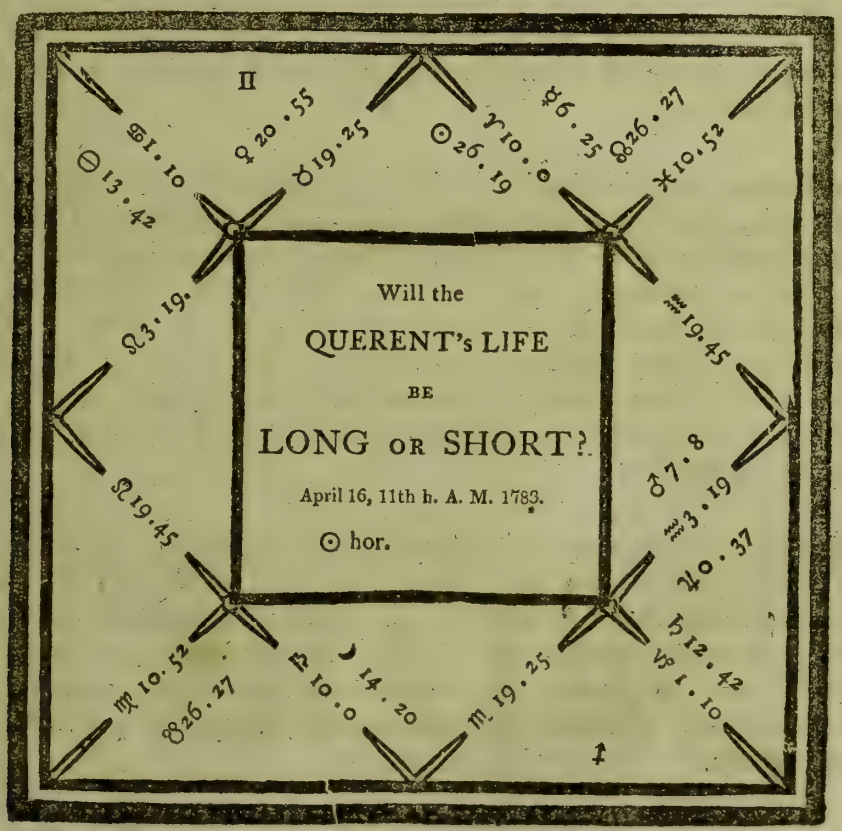
The lord of the aſcendant or Moon, ſwift in motion, denotes freedom from impriſonment in a ſhort time; if either of them commit their virtues or diſpoſitions to any planet or planets in the third or ninth houſe, or to the lords of them, not being poſited in angles, it argues a releaſe from impriſonment in a ſhort time. If the lord of the aſcendant or the Moon be more potent in the figure than the lord of the twelfth, or be ſeparating from the ill aſpects of the lord of the twelfth, or the diſpoſitor of the part of impriſonment, particularly in moveable ſigns, and thence immediately applying to the friendly beams of the fortunate planets Jupiter or Venus; the priſoner or captive cannot remain long in the priſon where he is, but will be releaſed. The lord of the aſcendant or the Moon in the fourth, ſixth, eighth, or twelfth, houſes, or under the Sun-beams, or retrograde, or unhappily afflicted of Saturn or Mars, ſhows the perſon under reſtraint will not be releaſed from confinement for a long time. And, if the infortune happens to be lord of the eighth, he will die in priſon. If the lord of the aſcendant or the Moon ſeparate from the lord of the fourth, and immediately apply to Jupiter or Venus; or if the lord of the fourth ſeparate from the lord of the aſcendant; they argue good hopes that the captive or priſoner ſhall not continue long in priſon. A fixed ſign aſcending at the time of the queſtion, and the lord thereof a ponderous planet, and in an angle, portends a tedious time of impriſonment. If common ſigns, the affliction will not be ſo long; if moveable, it will be very ſhort; if the lord of the aſcendant be cadent from his houſe of exaltation, and the Moon happen to be in Scorpio or Aquarius, it preſages long impriſonment. If the lord of the hour in which the priſoner was taken be an unfortunate planet, and unfortunately placed in the heavens, it declares a tedious impriſonment, and very long captivity; but, if he be a fortune, the impriſonment cannot be long. The only way to diſcover the length of time in which a priſoner or captive ſhall be releaſed, is, by obſerving the degrees of diſtance between the ſignificators and the fortunate planets, or the Sun; and according to the ſigns they ſhall be found in, whether fixed, common, or moveable, meaſure the days, weeks, months, or years, of the priſoner's captivity, as heretofore directed.

Having

Having thus given rules and directions how to ſolve any kind of queſtion proper to each of the twelve houſes, I ſhall next proceed to illuſtrate theſe rules further, by giving examples of a variety of true and recent queſtions which I have reſolved for different perſons, moſt of whom are now living, and ready to confirm any fact that may be diſputed by the incredulous reader. I ſhall begin with ſuch as properly belong to the firſt houſe, and ſo paſs on regularly to the others, and give an example or two from each of them.

QUESTION I. On the LENGTH of LIFE.

A gentleman of eminence and fortune in his majeſty's navy, having an inclination to lay out a ſum of money on life-annuities, applied to me with a very preſſing ſolicitation to inform him whether his life would be long or ſhort, that he might thereby determine whether ſuch a purchaſe would be to his advantage. Not being able to procure his nativity, I took down the time of the day when the queſtion was propoſed, and, having rectified it by a correct regulator, I immediately projected the following ſcheme.



My

My firſt buſineſs was to examine the figure, to find whether it were radical, and fit to be adjudged, which I found to be the caſe, becauſe the lord of the aſcendant and the lord of the hour are of one nature and triplicity; and the ſignificator of the querent exactly deſcribed his perſon, which is of a middle ſtature, ſanguine complexion, and of an acute underſtanding, denoted by Mercury's poſition in the ſign Aries, the houſe of Mars. The Moon being in oppoſition to the Sun, ſhows him to have a mark or ſcar near the left eye; which was alſo true; and therefore, as I found all circumſtances to concur in proving the queſtion to be well and ſeriouſly grounded, and free from all impoſition, I gave him my judgment upon the figure as follows.

The princely ſign Leo, the querent's ſignificator, occupies the aſcendant; and the Sun, the lord thereof, and giver of life, is poſited near his meridian altitude in the medium cœli, and in the ſign Aries, his houſe of exaltation, ſtrong, powerful, and in full dignity, free from the evil rays of the lord of the ſixth, eighth, fourth, or ſecond, houſes, which neither impedite the Sun nor the aſcendant with any evil aſpect. But the Moon, lady of the twelfth, is in oppoſition to the Sun, making at the ſame time a quartile mundane aſpect with the aſcendant, and a ſextile aſpect with Saturn in the zodiac; from which poſitions I inferred the following particulars.

The affliction of the lord of the aſcendant, by oppoſition of the Moon in Libra, the houſe of Venus, and Venus diſpoſitor of the Moon in her own houſe, and in the feminine ſign Taurus, going to a ſemiſextile with the Sun, denotes that he will receive ſome conſiderable injury from a female connection, now exiſting under the ſpecious pretence of friendſhip and fond attachment; and this is declared by the Moon being lady of the twelfth, the houſe of private enemies, which diſpoſes of the part of fortune, and thereby indicates that he will loſe ſome part of his fortune by her means.

The Moon's mundane quartile aſpect to the aſcendant, in an airy ſign, declares that he will be attacked with a ſevere fit of the wind-cholic, or ſome dangerous complaint in the bowels and reins; but it will not prove fatal to him, becauſe the Sun, the lord of his aſcendant, is more ſtrong and powerful, and in greater dignities, than the afflicting planets; and therefore, according to natural efficient cauſes, they will prevail over all ſubordinate effects.

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From a conſideration of thoſe parts of the figure which relate to the circumſtances of his paſt life, I informed him he had improved his fortune, and been ſucceſsful in ſome important voyage, becauſe the Dragon's Head is ſituated in his ninth houſe; but that he had lately ſuffered greatly by a violent hurricane, that threatened deſtruction or ſhipwreck; which is denoted by the oppoſition of Saturn to the part of fortune, and the Moon having lately ſeparated from an oppoſition with Mercury, lord of the third houſe, where the Dragon's Tail is poſited. This circumſtance I had the pleaſure of hearing him acknowledge to be true; and that the ſtorm aroſe only eight days before the ſhip came into port.

He requeſted me to aſcertain the time when the above illneſs would happen. I accordingly took the number of degrees between the Sun and Moon, by ſubtracting the leſs ſum from the greater; and found the diſtance to be eleven degrees fifty-nine minutes. I then ſought the Moon's latitude, and found it one degree thirty-three minutes ſouth; which, added to the above, make thirteen degrees thirty-two minutes; and, as the ſignificators are in moveable ſigns, I computed the time by weeks and days, and predicted this illneſs would befall him about the 20th of July following; and that, after he ſhould be reſtored to health again, he would go on, without ſuſtaining any other ſerious indiſpoſition, until the ſixty-ninth year of his age; about which time I conceive the functions of life will be naturally extinguiſhed by a complication of infirmities.

I have lately had the pleaſure of converſing with the gentleman on the ſubject of this queſtion. He informed me, that towards the middle of July, 1783, he was attacked by a kind of bilious complaint in his ſtomach, which brought on violent fits of the cholic. That, towards the latter end of the ſame month, he found an obſtruction in his bowels, and his phyſician declared it next to a miracle that his life was ſaved. He now appears to be in perfect health, and has ſunk a conſiderable ſum of money on life-annuities, which he declares was done in conſequence of the verity he found in theſe predictions.

QUESTION II. On the FATE of a SHIP at SEA.

In the year 1781, a gentleman called upon me who had a conſiderable ſhare in a privateer, which had been completely fitted out and ſent to ſea a long time before, and the proprietors could not obtain the leaſt information of her. He therefore requeſted me, if in my power, to give him ſome probable account of what had befallen her. After convincing myſelf the queſtion was radical, and no trick or impoſition intended,

which is always neceſſary to be carefully enquired into by the rules already laid down for that purpoſe, I proceeded to give my judgment on the following figure, rectified to the preciſe time the queſtion was propounded.

Here the aſcendant and the Moon are ſignificators of the ſhip; and Venus, becauſe the ſign Taurus, the houſe of Venus, is on the aſcendant, is ſignificatrix of the crew; and Mercury, with the part of fortune, denote her ſtores and all the other materials on-board her. The ſhip itſelf appears well found and ſubſtantial, but not a ſwift ſailer, as is demonſtrated by an earthy ſign poſſeſſing the cuſp of the aſcendant, and the ſituation of the Dragon's Head in five degrees of the ſame ſign. The planet Mars is ſignificator of the enemy.

Now the Moon, which repreſents the ſhip, being ſituated in the eighth houſe, the houſe of death and diſappointment, and at the ſame time beſieged by the two malefic planets Saturn and Mars, denotes her to be overpowered by the enemy. Mars, lord of the ſeventh, the houſe of

open

open enemies, being poſited with all his dignities therein; and in reception of Jupiter, lord of the enemy's houſe of ſubſtance; and being alſo diſpoſitor of the Moon, Mercury, and Venus, which repreſent the ſhip and crew, obviouſly declares them to be in the hands of the enemy. The ſignificators, being poſited in fiery ſigns, indicates an engagement to have taken place; but the ſuperior ſtrength of the malefic rays of the infortunes declare it to have been of ſhort duration, and of very unequal force. The crew being repreſented by Venus, who is diſpoſed of by Mars in the twelfth houſe, the houſe of impriſonment and affliction, plainly ſhows them to be impriſoned in the enemy's country. And as Mercury is retrograde, and ſituated alſo in the twelfth houſe, with the Moon's fortunate node, it is apparent that the ſhip and ſtores will never be reſtored to the owners, but will be appropriated to the uſe of the captors, or diſpoſed of for their advantage. The Moon's poſition in the eighth houſe declares the ſhip to have been taken at a conſiderable diſtance from home: and Sagittarius poſſeſſing the cuſp of the eighth, which is a ſouth-weſt ſign, and ſituated in the ſouth-weſt part of the heavens, denotes the capture to have been made in a ſouth-weſt part of the world.

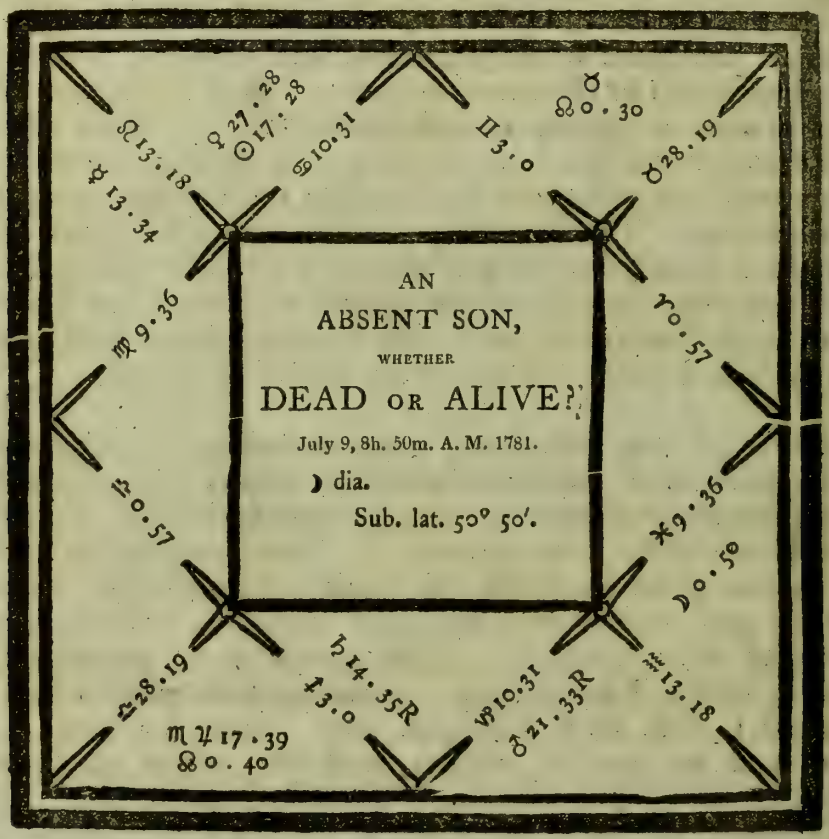
The querent left me with ſtrong hopes of finding this judgment erroneous; and appeared ſo extremely averſe to believe there could be any truth in it, (becauſe perhaps it operated ſo much againſt his own intereſt,) that I would not ſuffer him to leave the room until he had promiſed upon his honour to let me know the reſult. Accordingly, in about ſix months afterwards, I received a ſhort note from him, informing me that the owners had received advice from the captain of the privateer that he had fallen in with a French frigate of twenty-four guns, which being vaſtly ſuperior to him, he was obliged, after a ſhort reſiſtance, to ſtrike his colours, and was carried priſoner, with the reſt of the crew, into France.

QUESTION III. Of an ABSENT SON, whether DEAD or ALIVE.

A poor woman applied to me in the greateſt diſtreſs of mind, on account of her ſon, who had turned out wild, and went to ſea without the conſent of his friends. He had been abſent a conſiderable time, without ever once ſo far reflecting on the diſconſolate ſituation of his parent, as to be induced to addreſs a line to her, to remove her anxiety, or to ſtate his own proſpects and purſuits. It was the woman's conſtant practice to make inquiry after him among the ſeafaring people, till at length ſhe heard an imperfect ſtory of ſome engagement abroad, in which her ſon

was

was reported to be killed. Upon this unpleaſant news, ſhe requeſted me to inform her, by the rules of Aſtrology, whether her ſon was dead or alive; or whether the account ſhe had heard was true or falſe. Her uneaſineſs of mind was too apparent for me to doubt her ſincerity, or to ſuppoſe the queſtion not fit to be adjudged; and therefore I erected this figure, and gave my opinion thereon as follows:



In this figure Virgo riſes upon the aſcendant, and Mercury, lord thereof, and ſignificator of the querent, is poſited in the twelfth houſe, the houſe of affliction and ſorrow. The fifth houſe of the figure is here conſidered as her ſon's firſt or aſcendant, and Saturn, lord thereof, is his ſignificator, and is poſited in the fourth angle, or imum cœli, which repreſents the grave and termination of all things. Saturn is alſo in conjunction with the part of fortune in the fourth, both of which are diſpoſed of by Jupiter, and Jupiter by Mars; which malefic planet poſſeſſes the ſon's firſt houſe or aſcendant in his exaltation, and in oppoſition to the Sun and Venus in the ſeventh, which is the houſe of open enemies and war.

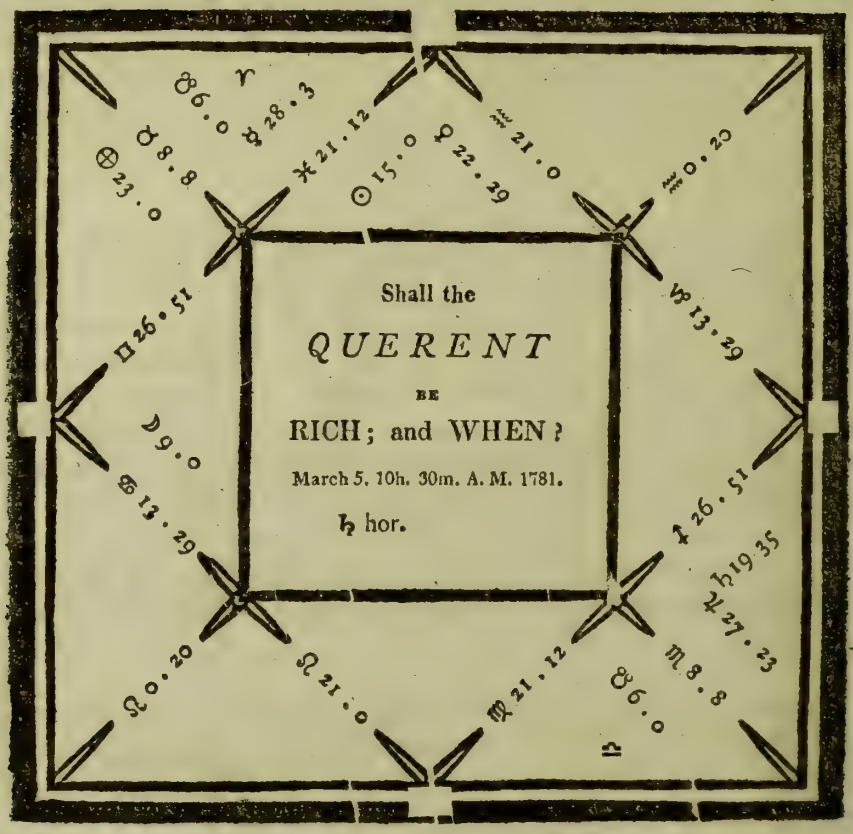
From

From theſe configurations I drew the inferences following: That Mercury, the querent's ſignificator, by being poſited in the twelfth houſe, plainly ſhowed her fears were too well grounded. That Saturn, ſignificator of the queſited, and the Part of Fortune, being both diſpoſed of by Jupiter, and this planet diſpoſed of by Mars, indicates all their benevolent effects to be deſtroyed by the malignant influence of this infortune. Mars being in the Sun's aſcendant, in his exaltation, and in oppoſition to Sol, is a ſtrong argument of a violent death; the kind and manner of which are thus deſcribed. Saturn, his ſignificator, is poſited in the fiery ſign Sagittarius; and Leo, which occupies the cuſp of his eighth, and Aries the cuſp of his fourth, are alſo of the fiery triplicity; the Sun, the giver of life, and light of time, is poſited in the watery ſign Cancer, diſpoſed of by the Moon in the watery ſign Piſces, and the Moon by Jupiter in the watery ſign Scorpio; and the whole of their influences are transferred to the fiery planet Mars, in his aſcendant. From theſe circumſtances it became obvious to me that the youth was no longer in exiſtence; and that his death happened upon the water, by means of ſome fatal warlike inſtrument, and in ſome deſperate engagement with an open enemy.

The querent then aſked me if I could give her any ſatisfactory account how long ago this happened. I took down the degrees and minutes of the two principal ſignificators, viz. the Sun and Mars, and ſubtracted the one from the other, which gave four degrees five minutes for the remainder; and this being converted into time by the rules before laid down for moveable ſigns, in which the above ſignificators were poſited, I informed her the accident had befallen her ſon ſomewhat more than a month before ſhe heard the news of it. Some time afterwards a ſhip arrived with an account of this engagement, which happened on the coaſt of France, and confirmed the whole of this judgment.

QUESTION IV. On the PROSPECT of RICHES.

A gentleman called upon me to enquire, whether any remarkable change of circumſtances would ever happen to him in reſpect of riches, and the time when. Conceiving his deſire to ariſe from a ſtrong impulſe of the mind, I took the exact time of the day, and erected the following figure to reſolve this queſtion.



The lord of the aſcendant, and lord of the hour, being of one nature and triplicity, ſhews the figure to be radical. And, as Gemini occupies the cuſp of the aſcendant, Mercury is its lord, and the querent's ſignificator; and being poſited in the eleventh houſe, in a watery ſign, and in trine to Jupiter, lord of the ſeventh, who is here poſited in the ſixth, is a ſtrong argument of riches by means of ſervants, or of perſons in a ſubordinate capacity. The Moon, who is lady of the ſecond, being in her exaltation, in trine aſpect to the Sun, and applying to a trine with Jupiter, and a dexter trine aſpect with Mercury, declares a great and ſudden flow of riches to the querent, and that unexpectedly.

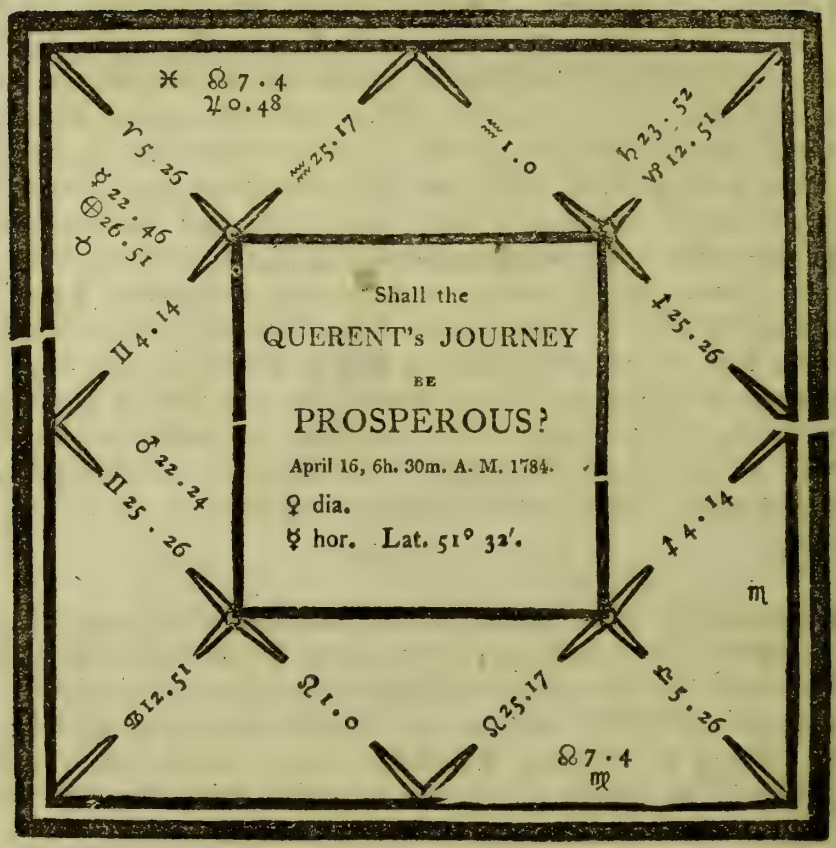
Being much preſſed to ſpeak to the particular point of time when this good fortune ſhould come up, I conſidered what might be the gentleman's occupation; and obſerving Mercury to be his ſignificator, and poſited in a watery ſign, I told him that I judged he belonged to the ſea, and had ſome employment on ſhip-board, in a capacity where writing or accounts were principally concerned. This he acknowledged, by ſaying he

he was captain's ſecretary. I then obſerved that his principal ſignificators of wealth and riches were alſo poſited in watery ſigns, as the Moon in Cancer in the ſecond houſe, and Jupiter in Scorpio in the ſixth, and the Sun and Mercury in Piſces in the eighth, all in trine aſpects of each other, which plainly indicated theſe riches were to come by the ſea; and as they were to be ſudden, and as it were inſtantaneous, I concluded they would ariſe by the capture of ſome rich prize, in a ſouth-eaſt direction from London, which is denoted by the Part of Fortune being in the twelfth houſe, and Venus, its diſpoſitor, in Aquarius, a ſouthern ſign, in quartile aſpect of the Part of Fortune; and the Part of Fortune being oppoſite to Jupiter, lord of the ſeventh, the houſe of public enemies, alſo declares the querent's fortune ſhould come that way; which is rendered ſtill more apparent, by the Part of Fortune being in ſextile to the Moon and Mercury. When I had mentioned theſe particulars, he frankly told me his ſhip was under ſailing orders, and he expected to be called on-board every hour.

To aſcertain the time when theſe riches ſhould be acquired, I particularly noticed the application of the Moon to the lord of the aſcendant, and found them nineteen degrees diſtant from a partile trine aſpect. But the Moon, being ſwift in motion, with three degrees north latitude, and Mercury having no latitude, I deducted three degrees from the Moon's place, which I ſet down at twelve degrees; and then by ſubtracting twelve degrees from twenty eight degrees three minutes, which is Mercury's place, there remains ſixteen degrees three minutes; which, as the Moon is in a moveable ſign, and Mercury in a common ſign, is equal to ſixteen weeks, or thereabout; and therefore I concluded this good fortune would happen to him in nearly that diſtance of time. And I have ſince had the ſatisfaction of hearing, from the gentleman's own mouth, that this prediction was literally verified by the capture of a rich prize within the time ſpecified.

QUESTION V. On the Succeſs of a JOURNEY.

Being applied to by a tradeſman, who was going a journey on ſome particular buſineſs, to inform him whether it would be proſperous and ſucceſsful; I took the time of the day, and projected the following ſcheme to correſpond with it.



Here I find four degrees fourteen minutes of Gemini upon the cuſp of the horoſcope, and conſequently Mercury is the querent's ſignificator which being poſited in the twelfth houſe, the houſe of anxiety and diſappointment, combuſt of the Sun, and diſpoſed of by Mars, the implicator of private enemies, in the querent's houſe of ſubſtance; which poſitions plainly ſhowed the object of the journey to be concerning the adjuſtment of ſome accounts, or other money matters. The Moon, lady of the third, ſignifies the journey; and the ſeventh houſe and its lord, i. e. Jupiter, repreſents the place and perſon the querent is going to.

Now the Moon having lately ſeparated from a partile conjunction of her fortunate node and Jupiter, and applying to a quartile of Mars, and then to a conjunction of Venus, tend to prove that his journey ſhould be ſafe and unimpeded; but at the ſame time denotes that the object of it ſhould not be accompliſhed, which is further confirmed by the poſition of Mars in the ſecond houſe. I informed him that he would moſt probably meet with unpleaſant treatment from ſome lady, reſpecting money concerns, and that they ſhould part in anger, which would terminate to his

his prejudice; and this I conceived from the application of the Moon to a quartile aſpect with Mars, followed by a conjunction with Venus. It further appeared to me that his journey would be far from pleaſant or agreeable; but that on the contrary he would meet with great vexation, trouble, and diſappointment. This is indicated by the Moon's unfortunate node, or Dragon's Tail, being poſited in the fifth, or houſe of pleaſure and delight, at the ſame time that the querent's ſignificator occupies the houſe of diſappointment and trouble. Hence I perſuaded him to poſtpone his journey to a future day, becauſe, if he did go, I was perfectly ſatisfied he would loſe more than he would gain, excluſive of being diſappointed in the principal object of it. He then left me, and went home with an undetermined mind; but has ſince told me that his neceſſity got the better of his reaſon, and therefore he went the journey contrary to my advice, and found the event, with all its contingencies, exactly as I had predicted.

Some months after, he came to me again, ſaying he wiſhed to take another journey on the ſame buſineſs; but, as my former prediction had ſo exactly correſponded with the event, he was now determined to act implicitly by my advice, and therefore requeſted me to erect a figure to know whether there were better hopes of ſucceſs in his preſent undertaking than in the former. To oblige him I drew out the figure to the exact time of propoſing the queſtion, and, finding the benevolent aſpects all in the querent's favour, I told him he had no time to loſe; for that, if he haſtened away, ſucceſs would crown his labours. He went, met the parties at home, ſettled his accounts, and returned with his pockets full of money, and his heart full of content; and a few days afterwards he thanked me for my ſervices.

QUESTION VI. On PATERNAL INHERITANCE.

A young gentleman in the navy, who had been rather wild, and was in conſequence under the diſpleaſure of his parents, having been threatened to be diſinherited, came the inſtant he received this unfavourable news, and enquired of me whether he ſhould, or ſhould not, enjoy his father's eſtate. To reſolve his doubts, I projected the figure following.

The aſcendant and its lord repreſent the querent, and, as Aquarius occupies the cuſp thereof, Saturn is his ſignificator. The father is repreſented by the fourth houſe, and Mercury, the lord thereof, is his ſignificator. The ſecond houſe and its lord ſignifies the querent's ſubſtance; and the fifth houſe and its lord the ſubſtance of his father. Here we find Mercury in conjunction with Jupiter in the eighth houſe, which is the father's fourth, and implies a ſubſtantial fortune, particularly as the ſun is poſited in the ſame houſe, with mutual reception between the two ſignificators of ſubſtance; whereby it is evident that the ſon will inherit the father's eſtate and fortune.

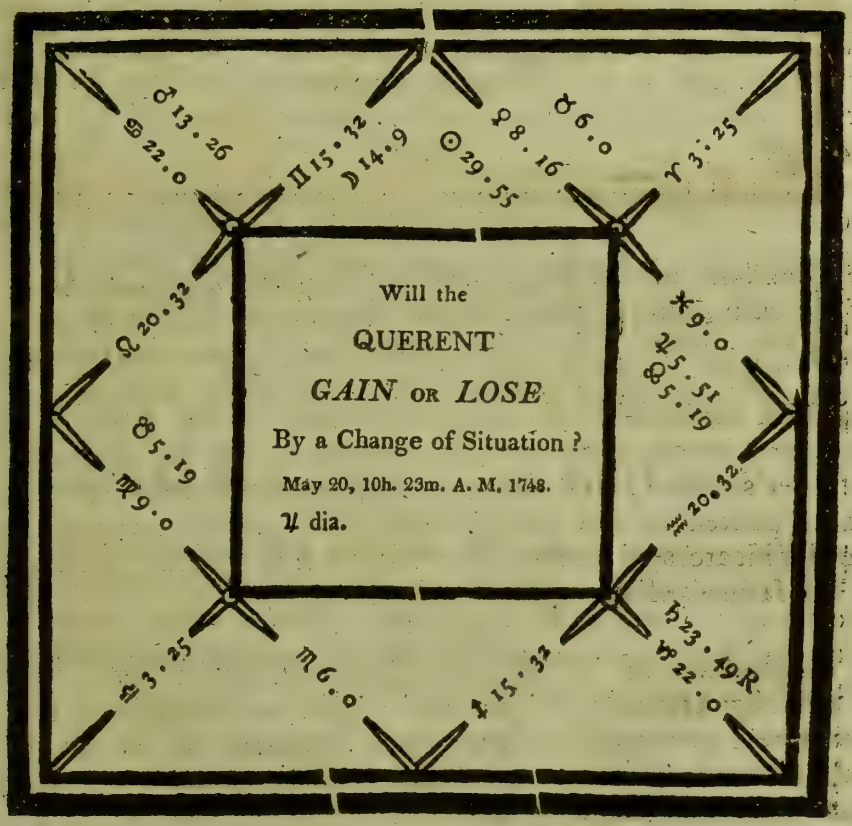
The conjunction of Jupiter with Mercury, the father's ſignificator, is alſo a ſtrong argument of paternal regard on the ſide of the father; and therefore I informed him that there appeared to me no doubt but he would ſucceed to the eſtate of his anceſtors, provided he acted at all conſiſtent with the duty and obedience of a ſon, and would uſe proper endeavours to regain his father's good-will and forgiveneſs, and aim to be more prudent and careful in ſpending his income; for the poſition of

Jupiter

Jupiter declares him to be regardleſs of money among his companions and acquaintance, and extravagantly generous and good-natured. The conjunction of Mars with Venus likewiſe ſhows his deſire after women, and denotes that they will be a continual ſource of misfortune and expence to him, and will help off pretty faſt with his money; but the poſition of the fortunate node of the Moon in his ſecond houſe ſufficiently indicates that he will have a competent proviſion during life.

QUESTION VII. On a CHANGE of SITUATION.

A perſon had ſome time been ſettled in buſineſs, without meeting with ſo much encouragement as he expected; and, an opportunity offering of ſettling in the ſame line of buſineſs in another place, he came and requeſted my advice upon the matter, whether it would be moſt to his advantage to embrace the preſent offer, or to continue in his former ſituation. To ſatisfy him in this particular, I erected the following figure.



Leo,

Leo, being upon the cuſp of the aſcendant, gives the Sun for the querent's ſignificator; the fourth houſe and its lord repreſent his preſent ſituation; and the ſeventh houſe and its lord the place to which he has thoughts of removing. Now the Sun, the querent's ſignificator, being on the point of leaving a fixed ſign, and entering upon a common ſign, clearly implies a ſtrong inclination in the querent to travel, or to remove from one place to another; or rather, that he had almoſt determined in his own mind to change his preſent abode for the one under contemplation; and, on putting the queſtion to him, he frankly confeſſed it.

The ſeventh houſe having no benevolent aſpect, and Saturn, its lord, being poſited in the ſixth, indicates affliction and prejudice by open enemies, if he removed to the place intended; and that he would ſuffer great loſs and injury thereby, if he removed. But finding Mars, lord of the fourth, in trine aſpect to the fourth, which repreſents his preſent place of abode; and Venus, lady of the tenth, the houſe of trade and profeſſion, ſtrongly dignified therein, and applying to a ſextile aſpect of Mars, denotes an increaſing and proſperous trade to the querent, provided he remained in his preſent ſituation; which for theſe reaſons I greatly preſſed him to do. He took my advice, and has lately thanked me for it, having already found an increaſe of buſineſs. I told him he need not doubt of ſtill greater ſucceſs; for when the effects of the ſextile aſpect of Venus and Mars ſhall begin to operate, which will be about the end of October, as is demonſtrated by the degrees between theſe two ſignificators, at which time they will alſo be in a mutual reception, his increaſe of trade will become more viſible; particularly as Venus, the principal ſignificatrix of buſineſs, will then have ſeparated from a conjunction with Mercury, and will apply to a conjunction of the Sun, the lord of the aſcendant, and the ſignificator of the querent.

QUESTION VIII. On CHILD-BEARING.

A lady having been ſome time married, without having any reaſon to ſuppoſe herſelf pregnant, and being very deſirous of children, came to enquire whether ſhe ſhould ever breed. Having every reaſon to believe the queſtion ſincere and radical, I took down the preciſe time of the day, and erected this figure to correſpond with it.

No

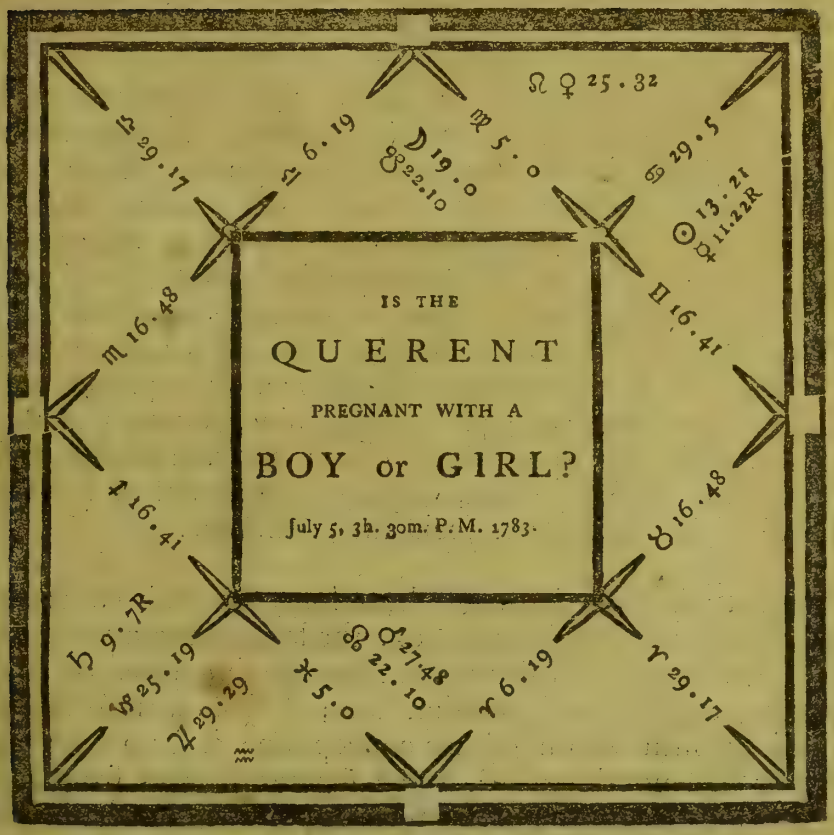
No position of the planets, perhaps, could be more favourable to the desires of the querent, than those in the above scheme. As Libra rises upon the ascendant, Venus is lady thereof, and significatrix of the querent; and, being posited in the fifth house, in her exaltation, having the fruitful sign Pisces upon the cusp thereof, is one infallible proof that the querent will have children. The Moon, which is the author of all radical moisture, is separating from the conjunction of the Sun, the author of all vital spirit, and applies to a sextile aspect of Jupiter, a benevolent and prolific planet, and thence forms a conjunction with Venus, the querent's significator; and then applies to her fortunate node. From these considerations I hesitated not a moment to inform the querent that she would be the mother of a large and numerous offspring. This is declared by the position of Venus in the fifth house, which gives three children; and, being lady of the ascendant, in conjunction with the Dragon's Head, or fortunate node of the Moon, gives three more. The Moon, being likewise in conjunction with them, adds three more, and makes the number nine. And, as these configurations are

all poſited in the double-bodied fruitful ſign Piſces, it doubles the number, and declares there ſhall be eighteen children. This judgment is ſtrengthened by Jupiter's ſextile aſpect with the above ſignificators, and thereby adds two more to the number; which induced me to inform the lady that ſhe would in all probability be the mother of twenty children.

This is an extraordinary inſtance of the poſition of the heavens to give fruitfulneſs and fecundity, and, what I have rarely found either in genitures or horary figures; and, therefore, I would wiſh the reader to note, in order to enable him to judge of other queſtions of the like nature, that, if the lord of the aſcendant be in the ſeventh houſe, or the lord of the fifth in the firſt, or the lord of the firſt in the fifth; or, if the lord of the fifth be in the ſeventh, or the lord of the ſeventh in the fifth, or the Moon poſited with them, or good planets in the aſcendant, or with the lord of the fifth, or ſituated in any of the angles; there is in none of theſe inſtances any ſort of doubt but that the lady will conceive. But, when none of theſe teſtimonies concur, and barren ſigns or evil planets occupy the above-mentioned places of the figure, ſhe never has nor ever will conceive. When good and evil planets are promiſcuouſly joined together, ſhe may perhaps conceive, and have children, but they will not live, nor ſcarcely ever come to maturity.—But to return:—the lady then preſſed me to inform her how long I thought it might be before ſhe ſhould conceive with her firſt child. To ſatisfy her on this head, I referred to the figure, and obſerved the Moon within ſix degrees fifty-one minutes of a partile conjunction with Venus, the queen's ſignificatrix; and, the Moon being in a common ſign, I computed the time to be at ſix weeks and two days, and, deſiring her to take notice of the time, had no doubt but ſhe would ſoon after have reaſon to believe herſelf pregnant.

It is not leſs remarkable than true, that exactly as I had predicted the event turned out; for the lady, ſome months after, very politely called to thank me for the information I had given her, and declared her conception to have taken place as near as poſſible from the time I had mentioned. During this converſation, ſhe deſired me to inform her whether ſhe was breeding with a boy or a girl; and, finding her ſerious in the demand, I ſolved it by the following figure.

Here



Here the firſt thing to be conſidered is the lord of the aſcendant, which ſignifies the mother; and the lord of the fifth, which repreſents the child; together with the aſpects of the planets to the above ſignificators, and the angles of the figure, and whether maſculine or feminine; and ſo judge by the greater teſtimonies. In the above figure the angles are feminine; and the Moon, which is a feminine planet, is poſited in a feminine ſign, ſeparating from a ſextile aſpect with the Sun in a ſign of the ſame nature, and applying to an oppoſition with Mars, lord of the aſcendant and fifth, in a feminine ſign alſo, at the ſame time that ſhe is forming a platic trine with Jupiter, who is alſo poſited in a feminine ſign; ſo that we have five teſtimonies that the lady was pregnant with a girl. And therefore, as there are but three teſtimonies in favour of a boy, viz. the ſextile of Jupiter to Mars, which is maſculine, the ſign upon the cuſp of the fifth houſe, which is alſo maſculine, and the lord of the fifth houſe, which is the ſame, I informed the lady ſhe might reſt perfectly aſſured of having a girl; and ſo the event proved; for indeed

theſe

theſe rules have never been known to fail in determining queſtions of this nature.

But, for a more general mode of aſcertaining whether a lady be pregnant with a boy or girl, take particular notice of the aſcendant and its lord, and of the fifth houſe and its lord; and note whether the ſigns upon their cuſps be either Aries, Gemini, Leo, Libra, Sagittarius, or Aquarius, for theſe ſigns always import a male; but, the other ſix give a female. If the lord of the aſcendant be in a maſculine ſign, and the lord of the fifth in a feminine, then have recourſe to the Moon, and, if ſhe applies to a planet in a maſculine ſign, ſhe gives a boy; but, if a feminine, a girl. Always remember that the maſculine planets are Saturn, Jupiter, Mars, and the Sun; and the feminine, Venus and the Moon. Mercury, as he happens to be poſited either with a maſculine or feminine planet, inclines accordingly; but, when he is oriental of the Sun, he is reputed maſculine; and, when occidental, feminine.

The querent will ſometimes aſk how long ſhe hath conceived. To reſolve this, have regard to the Moon, the lord of the fifth, and the lord of the hour, and note which is neareſt from the ſeparation of any planet, and from what aſpect this ſeparation was; if from a trine aſpect, ſhe is in the third or fifth month of her conception; if from a ſextile, ſhe is either two or ſix months gone; if the ſeparation was from a quartile. ſhe is in her fourth month; if from an oppoſition, ſhe hath conceived ſeven months; but, if from a conjunction, her conception has been only one month.

QUESTION IX. On taking SERVANTS.

A merchant of my acquaintance, having lately an occaſion for an upper clerk, to ſuperintend a buſineſs of conſiderable truſt and importance, and being recommended to a perſon for this undertaking of whoſe ability and induſtry he was ſomewhat in doubt, called to aſk my advice and opinion on the matter, whether he was likely to anſwer his purpoſe or not.

The

The firſt houſe repreſents the querent, and the ſixth the queſited. Venus, who is the querent's ſignificator, is ſituated in her own terms; and Mars, who is ſignificator of the ſervant, is ſituated in her own term of Jupiter, accompanied with the part of fortune, in the eleventh houſe, which is the houſe of confidence and truſt, and of friends and friendſhip; and is an irrefragable argument of mutual concord and good faith. Mars is alſo lord of the querent's ſecond, as well as of the ſervant's ſixth, and denotes that great advantages ſhall accrue to the maſter by the ſervant's means; Saturn, in the third houſe, is in partile aſpect to Mars, and denotes that the dealings which may be conducted by the ſervant ſhall be very beneficial, though attended with great labour and difficulty, as is evidently demonſtrated by Saturn's poſition in the ſign of Capricorn. The oppoſition of the Sun and Jupiter in a watery ſign indicates that ſome little inconveniences may ariſe by the ſervant's drinking rather too freely; but, as the Dragon's head, or fortunate node of the Moon, is poſited in the fourth houſe, which ſignifies the end or termination of the buſineſs, it is ſelf-evident that all matters entruſted to the care and manage-

ment of this ſervant will terminate to the maſter's ſatisfaction and advantage. I therefore adviſed him by no means to heſitate in taking him into his ſervice.

QUESTION X. On COURTSHIP and MARRIAGE.

A young lady having for ſome time received the addreſſes of a gentleman of fortune, during which a variety of circumſtances had occurred to put off the much-wiſhed-for day of conſummating their nuptials; and being alſo in doubt whether her lover had not ſome attachment to another lady, who ſhared in his affections, and ſought for his company; ſhe was induced to come to me for my advice and opinion, whether the above gentleman was really ſincere in his profeſſions to her, and whether their marriage ſhould ever be conſummated, and when? Finding her perfectly ſincere and earneſt in her wiſhes, and the queſtion truly radical, I gave her my judgment as follows:

In

In this figure the Sun is ſignificator of the lady; and Saturn, lord of the ſeventh houſe, is ſignificator of the gentleman. It muſt alſo be obſerved, that in this, and in all queſtions relative to matrimony, Mars and the Sun are the natural ſignificators of a woman's marriage; and Venus and the Moon are thoſe of a man's. Now Saturn, the gentleman's ſignificator, is remarkably well poſited in the fifth houſe, and has Venus within his orb, applying to him by conjunction; which is a very powerful indication that his affections are ſincere and honourable, and that his mind is fully bent to the marriage-ſtate. The Sun likewiſe, being in a ſextile aſpect with Mars, the lady's ſignificator of marriage, plainly ſhews her inclination to matrimony to be ſtrongly fixed, and her affections perfectly ſincere.

The next thing to be conſidered, is, whether there be any fruſtration, or impediting aſpect between theſe ſignificators; and, I find the Moon and Venus, the gentleman's ſignificators of marriage, are applying to a quartile aſpect with each other. This is an evident proof that the marriage is prolonged by the interference of ſome other woman of this gentleman's intimate acquaintance, becauſe the aſpect is made in a feminine ſign; but as the Moon, in ſeparating from Venus, applies to a perfect trine with Mars, the querent's principal ſignificator of marriage, and alſo to a ſextile of the Sun, her natural ſignificator in the figure, it totally removes the evil effects of the malefic aſpect, and leaves the path free and obſtructed to the gates of Hymen. This opinion is greatly ſtrengthened by conſidering the mode in which their ſignificators are ſeverally diſpoſed. Saturn diſpoſes of the Sun, who is poſited in the terms of Venus; and Venus, Saturn, and the Moon, are all diſpoſed of by the benevolent planet Jupiter, who is himſelf diſpoſed of by Mars, the principal ſignificator of this lady's marriage, and who thus triumphs over every obſtacle to the celebration of their nuptials. I therefore could not heſitate in declaring to the lady, in the fulleſt and moſt ſatisfactory terms, that the gentleman who courted her had a ſincere and tender regard for her; and that, though ſome circumſtances might have happened rather unfavourable to her wiſhes, yet ſhe might reſt perfectly aſſured that he was the man allotted to be her huſband.

Apparently well ſatisfied with theſe declarations, ſhe proceeded to inquire in what length of time this deſirable circumſtance might come to paſs. To gratify her wiſhes in this particular, I referred again to the figure, where the Moon, the gentleman's principal ſignificator of marriage, wants upwards of eleven degrees of forming a perfect ſextile aſpect with

with the Sun, the lord of the afcendant, and the ſame to Mars, her ſignificator of marriage; and therefore, by converting the degrees into time by the rule heretofore given, I fixed her marriage at about the end of three months, aſſuring her it would not exceed that time. The event has fully proved the truth of the prediction; the lady and gentleman have both done me the honour of a call ſince the celebration of their nuptials, and I found they were married preciſely at the time I had predicted; I have likewiſe the additional pleaſure to find, that my aſſurances to the lady were productive of freſh eſteem and cloſer attachment to the man of her heart, and that they now live a pattern of conjugal felicity.

QUESTION XI. On WAR and BATTLE.

During the trial of a certain noble Commander in Chief, at the Governor's houſe in Portſmouth, a company of gentlemen one day called upon me, and requeſted I would take down the poſitions of the planets at the time that much-talked-of action commenced, and give them my judgment upon it, according to the rules of planetary influence. Willing to oblige them in a matter which I conceived could be of no prejudice to any party, ſince no advantage could be taken from it; and alſo deeming it a fit ſubject whereby to manifeſt the ſublimity and excellence of this art, I heſitated not to promiſe them every information in my power. For this purpoſe I erected my figure, not to the time this queſtion was propounded, for, it related to an event that had long been paſſed by, and not to any matter that was hereafter expected to happen; and therefore I projected the ſcheme to correſpond with the exact time when this extraordinary action commenced, and at which moment the heavenly bodies were under the remarkable configurations delineated in the following ſcheme:

The

The aſcendant, the Moon, and Venus, repreſent the Britiſh fleet; Mars and Aries denote that of the enemy. The firſt thing to be conſidered is the aſpect theſe two ſignificators bear to one another, which is a partile ſextile, a well-known indication of imperfect love; and, as it ſhews that Mars and Venus have not in themſelves an inveterate hatred, ſo it imports that the two commanders in chief did not behold each other in an aſpect of perfect and direful malignancy and wrath. Venus, lady of the aſcendant, is poſited with Jupiter in his fall, a benevolent planet and a lover of peace; and, as he is in this figure lord of the third houſe, and within fifty degrees of the aſcendant, it indicates that both commanders have a deſire to promote peace, by acting principally upon the defenſive, and by guarding and protecting their reſpective coaſts, without a deſire of any cloſe or deciſive action, or of venturing to any great diſtance from home.

The cool, cautious, deliberate, planet Saturn, is ſituated in the firſt houſe, and indicates not ſo much a deſire for hot and precipitate action